The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE RENEWAL OF OUR CRISIS

IN THE wake of the presidential election last November, there followed a truly extraordinary period of political calm, and of economic improvement, which lasted almost up to the opening of the new Congress on January 5. The overwhelming victory of President Roosevelt was promptly followed by so many signs indicative of the full acceptance of that victory by powerful individuals, and organized groups, who had been foremost in the struggle against the President, that a sort of moral miracle appeared to have been wrought in the form of a "new era of good-will," in the peaceful spell of which the nation's problems could all be speedily solved. Two circumstances aided greatly to create and sustain this impression. One was the vast outpouring of dividends, and bonuses, and increased salaries and wages, creating in its turn a tremendous outlay at Christmastide, with gigantic commercial advertising, and in the cities and towns and garish winter resorts all the symptoms of lavish expenditures for luxurious enjoyments which accompany seasons of American "prosperity." The other circumstance was the South American "good-will mission" of the President, which momentarily diverted the attention of the nation from its domestic concerns. These domestic concerns, it is true, cannot be wholly separated from the international problems discussed so hopefully by the delegates to the meeting of the American republics in the Argentine, especially the predominant problems of war and peace, but for a time they dropped out of sight, if not entirely out of mind.

Now, however, they are back again, claiming anxious attention. The period of calm is over and done with. Let us earnestly hope that the same thing may not need to be said of the supposed "new era of good-will." For it was a great illusion ever to have thought that the fundamental realities of America's participation in the crisis

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overhanging all the world had been done away with, by the election, or by the false dawn of peace that succeeded the election, and which lasted so briefly. Of course, we do not mean to say that the election did not profoundly affect American ability to deal with the crisis, for it did—but, we believe, it did so only in the degree by which Americans correctly interpret the election results. To interpret the results as a mandate to forget social reform in the supposed belief that business recovery would automatically achieve reform, is, we consider, a great error, which should be immediately recognized, and promptly repudiated.

For business recovery, which of itself does little to reduce the tremendous mass of unemployment, is far from enough. On the contrary, it may prove to be a great source of evils outweighing its obvious yet only partial benefits. It may easily lull the leaders of finance and industry, and the press which represents those vast interests, into a sense of false security, and arouse needless and dangerous impatience and anger against those who believe that fundamental reforms of our financial and economic system have not yet been obtained, and that they must be obtained if we are to fully emerge from the valley of depression and attain a higher level of social justice for the whole nation.

The ominous labor disturbances which now are testing the leaders of the opposing camps, and our legislators and publicists, and also our religious leaders, are only part of the many proofs of the renewal of our crisis. Another pressing proof of the gravity of the situation is the struggle over work relief. During 1936 the WPA rolls were reduced by more than 500,000 workers. In addition, nearly 250,000 drought victims were transferred from WPA to the Resettlement Administration. The new Congress will deal with this problem, it is expected, in the first days of the opening session. If present indications prove to have been justified, it seems probable that some 800,000 fewer persons will be carried on the WPA rolls as a result of the expected reduction of the new appropriation, for expenditure between January and June. It would indeed be a matter for great rejoicing should improved business conditions, by furnishing employment, thus absorb this vast burden. But, according to Work Administrator Hopkins, even the expected return of industrial production to the 1929 level would still leave more than 6,500,000 workers unemployed. And even if Congress should not further reduce the appropriation for work relief, and the WPA rolls are maintained at their 1936 level, not more than 30 to 40 percent of the unemployed can be cared for by WPA. The mayors of all the large cities of the country are unanimous in holding that any considerable further dismissals of WPA workers, or a substantial reduction in the new appropriation, would be disastrous.

It is alleged that heavy cuts in the WPA rolls is absolutely justified by reason of the fact that the men and women on work relief prefer to remain there rather than to accept work in private industry. There may be some such persons, but those who know the facts most thoroughly, those in charge of the WPA, indignantly deny that the accusation truly applies to more than a very small minority of slackers, or dispirited individuals. The average earnings of a WPA worker are only $50 a month. It is not reasonable to suppose that American workers, so many of whom are heads of families, would reject desirable private employment to remain on the meager relief roll. The fatal truth seems to be that private industry is not yet able to offer the necessary jobs.

No; the main problems of the industrial crisis remain unsolved. This is the grave truth which confronts the nation as the new Congress begins its work. Lasting reform is still to be achieved. Social justice yet remains as the crying need of our people.

Week by Week

SEEN in retrospect, the year 1936 was characterized in this country by a trend toward stabilization and business recovery. The President's victory fixed the line of social progress at some point near the middle of conservative hopes and reformers' demands. Facts and figures are both with the optimists, at least for the moment, and some definite progress toward solving unemployment and middle class debt problems would seem not too much to expect. Yet such moments of balance are necessarily short lived, the world being what it is at present. No American can afford to forget that a goodly share of his current prosperity is dependent upon virtual war conditions abroad. Commodity prices reflect not merely the rearmament desires which animate the autarchist countries but also heavy buying for defensive purposes on the part of other nations. Supplies of wheat and other grains are being stored abroad with a view toward assuring the food supply of threatened nations. It is hardly necessary to point out that such foundations of recovery are perilously insecure. The truth is all the more impressive when one remembers that unsettlement in Europe is to a great extent the result of economic and social conditions. These have their inevitable effect on the United States, too, as the widespread threat of industrial strife demonstrates. Labor trouble is, of course, normally more intense after recovery from the worst stages of a depression has taken place. Accumulated reserves and a promising outlook enable unions to risk battles which otherwise

The Trend of Events

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would be lost in advance. Current disturbances seem, however, more deeply rooted. They bring to the surface new conceptions of what the nation's industrial order ought to be. Accordingly it seems wise to temper one's confidence in the future with resolution to face the difficult tasks remaining.

THE PART taken by Germany in the Spanish Civil War is a spectacular one. Following reports that General Faupel had advised Hitler to send 60,000 troops for service with General Franco, come news dispatches indicating that anti-Nazi German war veterans are conducting the Leftist resistance. Among these last is Ludwig Renn, aristocrat, soldier and author, whose pacifist views led to his incarceration for a time in a concentration camp. That suffices to indicate what is really at stake. Berlin is actively engaged in the struggle not because it expects any great concessions of Spanish territory, but because the effect of a Leftist victory would be very important inside Germany. When the trouble started, masses of workingmen took a deep interest in the news. They looked upon every rumor of Madrid successes as a blow at Hitler. Conversely the government, in control of all propaganda agencies, beat the drum of a crusade against Communism. Dr. Goebbels leaped into the breach and fired broadside after broadside against Russia. The exiles thereupon bestirred themselves and took up the fight against Hitlerism in Spain. Today the world faces the utterly ironical circumstance that a virtual German civil war is being fought out around Madrid. It is too early to predict the outcome, but it would seem that the Nazis have got themselves into a rather serious mess which may prove quite costly. When General Franco was winning victory after victory, all seemed glorious and simple. Now one gathers that the conflict may last years. On a small scale, Napoleon and the Duke of Wellington are back in Spain. Poor land of the hidalgos! The decision which brought Moorish troops to fight down radicalism may prove to be the most ill-advised patriotic maneuver in all history.

Germany and the Spanish War

ONE IS now accustomed to birth control propaganda on a large scale, so that the news of last week's Atlantic City discussions was hardly surprising. Throughout the world a trend away from large families is a major social phenomenon; and nothing anybody can say for or against it is likely to have much effect. But when Dr. Raymond Pearl likened the increase of human beings to a boost in the number of Norwegian lemmings, which get rid of excess population by making a frantic dash to death in the sea, one is moved to demur. "One scarcely envisages mankind marching to a watery grave just behind a horde of frantic lemmings," said the Johns Hopkins biologist. "But does anyone find it difficult to conceive of men marching off in the not too distant future to a war?" This argument we find less than convincing. Before the "five-fold increase" that took place in three modern centuries, men marched off to war, too. As a matter of fact they went much more eagerly than they do now. The conflicts of the late Middle Ages were more destructive than the World War; and during the thirty years of struggle which inaugurated the seventeenth century, the loss of life in Central Europe was so tremendous that whole areas were laid waste. Apart from military activities the man of the sixteenth century was manifestly far more indifferent to death and suffering than is the citizen of the twentieth. This does not, unfortunately, preclude the outbreak of a new world conflagration. But it does seem to indicate that the human desire for a fight has little to do with lemmings, sardines and other small biological fry which are customarily identified with Norway.

Like a Lemming?

THE GREAT increase in population which has been registered during recent centuries is doubtless in part the consequence of industrialization. Work in the cities freed many people for family life. Under previous conditions of land tenure, many of the younger children had no opportunity to marry; but now, though wages might be very small and security practically non-existent, there was a chance to work up into the class which later on became known as the bourgeoisie. It is not sufficiently realized that this chance was to a very great extent the result of steady population increase, which provided growing markets and, through colonization, linked vast outlying regions with industrial centers. Today the commercial system of past centuries is unable, largely as a consequence of political and military unsettlement, to function smoothly. We are still feeling the effects of a "crisis in distribution" which cannot be remedied until there is a modicum of world-wide agreement on the measures to be adopted. But it is surely better to work for the application of such a remedy than to revert to older restrictive systems. What the birth-control people are advocating is essentially the prohibition of families born of the lower social groups. The difference between them and the ancient protagonists of land tenure is ethical more than anything else. That some methods of contraception were widely used during the late medieval period is an easily demonstrable fact. But on the whole marriage was a sacrament, even to those who disobeyed its laws; and the trouble today is that consciousness of what a sacrament is does not exist, particularly among experts on lemmings.

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WHILE the vicinity of New York has been enjoying a balmy half-winter—so snowless, sunny and mild indeed that "enjoying" overstates the case for that mysteriously robust element of the population that wants to be "braced"—the news reminds us that elsewhere in the country the season has arrived in all its freezing authenticity. The temperatures whose rumor plunges Middle-Easterners into helpless wonder, have already begun to be recorded in Montana and the Dakotas. The snow which makes a different universe out of the place where it falls—blocking trains, obliterating highways, destroying communicating wires — has already blanketed the Northwest. Phrases like "the trail of the blizzard" and "a foot and a half deep" appear in stories coming out from Chicago. The tragedies which winter brings have also come back into the news—cars stalled and drivers frozen in bitterly cold snowstorms, travelers belated or confused and lost. One story which belongs in this category, though as yet no fatality is recorded, comes from New Mexico, a territory one would have thought beyond the range of these winter woes. But there are mountains in New Mexico, and mountains have a baleful affinity with the forces of the cold. In one wild range a large group of Indians are marooned by snow. Lured south by traders for the nut harvest, they were abandoned at its close without provisions for returning to their own reservation. They lack food and protection against the weather, and the drifts which make it impossible for them to move, save at a snail's pace, make it impossible to rescue them. Food has been dropped on those scattered parties which can be sighted from airplanes; but many of the three hundred or more in the group are not to be found. This is not the first time, by very many, of course, that the heartless practise of seeking and then deserting emergency labor has been used. But there seems to be an especial pathos in this case—partly because Indians have not the normal means of protecting themselves in the artificial world of business, and partly too because they have lost so much of their resource in protecting themselves against the natural world of the elements.

When Winter Comes

PSYCHIATRY has just made its greatest levy upon literature since Hamlet was demonstrated to have had an Oedipus complex. The American Psychoanalytic Association, and after it the world, has been treated to an analysis of the character of the author of "Alice in Wonderland" by Dr. Paul Schilder, professor of psychiatry in New York University. Professor Schilder believes that Lewis Carroll is a sadist "who does not dare let out his cruelty, so he expresses it deviously" in "Alice"—by depriving his characters of food (except when the oysters are eaten by the Walrus and the Carpenter, a poem "of an astonishing cruelty"), by turning them into playing cards, by reversing time and sending bodies flying through space, most of all perhaps by "treating words badly." The first reaction to this will certainly be one in the eye for psychoanalysts—to get in a sadistic image of our own. If the effect of that fear, that inability to "let out" which they so deplore, is the sort of "devious cruelty" that issues in books like "Alice," let us by all means have more of it. As the man said at the end of Susan Glaspell's play, "Suppressed Desires": "Go right on suppressing it."

The Malice of "Alice"

BUT THERE is more. Dr. Schilder says—or so it is reported—that "Alice" is "probably bad for children," and he advocates experimentation to find out. Just how he will proceed is more interesting to speculate upon than clear to perceive. But if he uses all the material available, as a good scientist should, someone ought to warn him that he will be carried far. Not only do all children who have the chance take "Alice" to their bosoms; all adults who have the chance do likewise—and have been so doing since these wonderful books were first given to the world. If the author is a sadist, this makes an enormous section of the literate public the willing victims of sadism—"masochistic," we believe, is the delightful word. Seriously, Dr. Schilder should read "Alice" some time, not for traces of King Charles's head, but just as a piece of literature. When he does so he will discover that, aside from its humor and charm, its chief enchantment resides in its magically accurate rendering of the dream atmosphere. It is not the dreams of Charles Dodgson which appear therein; it is the dreams of the whole world. We venture that it is not the mathematician who suffers "complete bewilderment"; it is the psychoanalyst.

THE SUPREME COURT'S unanimous decision in the Dirk De Jonge case, reversing the judgment of the Supreme Court of Oregon, undoubtedly will be welcomed by all Americans who still have faith in the traditional liberties of our land—and that means, we believe, the vast majority of Americans. The right of Americans freely and publicly to meet and discuss public affairs was put in jeopardy in Oregon. The conviction of De Jonge, on the ground that he was a Communist, merely because he participated in a public meeting, at which no unlawful speeches were made, or action taken, was clearly a violation of De Jonge's constitutional rights. Communism flourishes on such opposition. It declines in the septic sunshine of real liberty.

Free Assembly Confirmed

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RELIGION AND EDUCATION

By FRANCIS AUGUSTINE WALSH

Is religious education a matter of national concern? Dom Walsh thinks it is, and addresses this paper to all groups aware of the waning of religious knowledge. He holds that in the effort to prevent a union between Church and State, Americans have allowed ther educational system to become an instrument for weakening or even destroying faith. Now it is high time to realize that "we must find a practical method to take care of conscientious rights in our educational system and in our public schools."—The Editors.

IN SOME respects, no child in the world is in a more deplorable state in the matter of religious instruction than the child in the American public school. We have very clear and decided evidence of this condition in those children who have come to our vacation schools to learn their religion. In addition, I have definite information from many ministers of religion of various denominations to the effect that when they receive a new student or pupil from the public school into their Sunday School or other religious instruction class they find him or her not only a blank in religious knowledge, but possessed of a marked unreligious, if not irreligious, bias. Speaking as a Catholic priest, of thirty years experience in the educational field, I will frankly say that I would rather send a Catholic boy or girl to a school in which his Catholic religion was openly and officially decried in favor of some other denomination than to send him to a school in which all religion was simply ignored. There are countries in which freedom of conscience is denied and the teaching and even the practise of religion are forbidden or seriously handicapped and restricted. In such circumstances, the child of a religious family is made a martyr; frequently, he reacts against the irreligion into which he is forced and is fired with a greater religious zeal than that had by those who live in places where the opposition to religion is not so strong. The little religious instruction which, by surreptitious means, he is able to obtain, fires him to greater zeal and makes him more keenly aware of the values of which he is being defrauded.

We thank God that this is not the case in our land; we pray that it may never come to such a pass. But in our schools, religion suffers from neglect; the child cannot get an honest appreciation of it because it is not allowed to rank with the other values imparted to him in the school. He is compelled to seek it elsewhere, as if it were a poison or a harmful drug. He cannot obtain it along with his other studies, nor even in the same building, nor during school hours. There are certain points here which ought to be considered seriously by all right-minded persons.

We all know how often it is said, "Why not keep religion to the churches and the Sunday schools?" Why let the denominations use buildings like the schools, built for the public? Now it must not be forgotten that the persons whose money builds the churches are to a very large extent the same as those who pay the taxes for the building and upkeep of the public schools. Churches are built and paid for by the persons who want them; we all have to pay our share for the public schools. Everyone must help them whether they use them or not. Now why make all these persons double their expense? A church-building is a place of worship; it is not constructed to contain classrooms, nor to be supplied with the equipment which even the proper teaching of religion requires. When we count up the number of children in the public school who ought to be receiving religious and moral education and who are not, we are appalled. I think that every minister of any denomination whatsoever, and any person who has examined into the matter, will agree that if his church were confronted with the problem of buying land and putting up buildings sufficient even for part-time classes in religion for all the children of the church-members, he would throw up his hands and say, "It is more than we or our people can do." If it were put up to the churches even to rent property in the vicinity of the great public schools, it would be beyond the means of most of them to provide for their own.

Even if this were possible, such a policy is an unnecessary economic waste, for the public schools are the property not exclusively of the godless or the anti-religious but of all the people. Why let them lie idle for many hours each day? How could they be better used than to put the principles and foundations of morality into the young? How can the young be saved from moral corruption and every form of crime, unless they have an intelligent, soul-reaching reason for right living? Why not get the best out of what we have. If we let the fear that by helping religion or, rather, by permitting religion to have the same standing as the arts or the social sciences, we are establishing a religion contrary to the spirit of the American people and our Constitution, we are acting on a theory without basis in law or in fact. We must not let fear ruin our educational system.

In no other place on earth has education been fostered as it has been in the United States. We

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have built our great public schools so that the children of the nation may not be without the knowledge necessary for good citizenship. We wish to put our youth in the forefront of progress. It is our resolve, shown by the sacrifices we have made and the money we have spent, to put every means for healthy growth and mental, manual and moral leadership into the hands of the future leaders of our nation. We have done much; but our success has not been complete.

We have been dominated by certain fears. There may have been reason for some of these fears in the past; we must not allow these fears to block our future. We have been fearful of one another in the field of religion. In our eagerness to prevent the union of Church and State in the old European manner we have been unwilling to give religion any place in the school curriculum. In the minds of the framers of our Constitution was the desire to be just and fair to all the religious denominations; certainly they did not intend harm to religion as such. They placed the first amendment into the Constitution; it declared that Congress shall make no law respecting the establishment of a religion; this showed their spirit of fair-minded justice; their inner spirit was shown by the words which follow, "nor prohibiting the free exercise thereof." The makers of our Constitution had no mind to interfere with, much less to destroy, religion.

I believe that in the development of the public school system, we have honestly tried to be just and fair to all religious denominations. It seemed to us that the only practical way to do this was to allow no religious teaching whatever in the public schools. In fear lest the child get the wrong kind of food, we have starved him to death. I believe that in the light of present conditions we have strained at a gnat and swallowed a camel. Speaking once more as a Catholic priest, with the welfare of all our citizens at heart, I would sooner see a child, even a Catholic child, brought up in a religion with which I did not agree than to see it brought up with no religion at all. I further believe, and I think that the experience of the churches in America, almost without exception, will bear me out, that where religious indifference is taught by practise if not by theory, that church membership is bound to decrease and the wholesome influence of religion to be greatly reduced or even disappear.

Religion is not lost nor is its cause hopeless: but there has been a marked falling off in its vitalizing effects. The churches do not have the membership which should correspond with the growth in population. Our method of religion exclusion may have had some advantages in the past, but that day is done. We have to look for a way of dealing with an enlarged nation whose ideals are unifying. We want a practical plan to meet a new situation. Other countries have tried other methods. Some few years ago while in Scotland I found that it was possible for ministers of the free church and priests of the Catholic faith to give a certain amount of religious instruction to the children of their own faith in the schools under the public educational authority. In some provinces of Canada, funds are provided to assist the schools of various denominations. Such a solution will work when the denominations are few and the population fairly evenly divided among them. A plan for the United States must suit our conditions and our laws.

Our public schools must be kept non-sectarian. Our government must be kept non-sectarian. But non-sectarian does not mean irreligious, much less anti-religious. Non-sectarian means to treat Jews, Mormons, Catholics and the various denominations with the same measure of justice. The absence of a religious test for voting does not mean that a man having a religion may not be allowed to vote; in education non-sectarian cannot mean the exclusion of all religion. A public hall is non-sectarian when any church may, by fulfilling the same practical and necessary formalities, obtain its use. A school or place of education is non-sectarian when any denomination may, without fear or favor, obtain its reasonable use. What we need here is to put aside silly fears and use some hard-headed American common sense. I do not believe that there is in America today a man who would want to force his views on such a thing as religion on anyone. There may be some who fear sectarian domination: this appears a possibility so remote that such a fear is a needless obstacle to action. If a movement opposed to all forms of religion gains headway in America, it will be not because of our religious teaching in the schools, but because of our neglect of it.

Non-sectarian does not mean, "Down with all religion." It means, rather, a fair field for religion in all its forms. It does not mean that religion is to have no place in education; it must mean that the people, no matter to what church they belong, shall have the right, even in the school buildings which they have erected, to teach their children to serve God according to their conscience. We respect the rights of conscience in all our national affairs. We must find a practical and feasible method to take care of conscientious rights in our educational system and in our public schools.

I have no hesitation in asking our citizens: Do you intend to give your child a fair opportunity in religious matters? Are you going to keep him in the dark, or will you let him learn? Shall he be deprived of a fair chance to learn the faith of his fathers? Or must he learn it only under such conditions that it will seem to him a unique hardship or a special punishment?

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The American people do not want to cast aside religion. Too often they have experienced the guiding hand of Divine Providence to relinquish their belief in God and in the power for good which exists in the lessons of the Holy Bible. The founders of this nation cherished the ideals of religion; it is our duty to preserve and strengthen them. Something more is demanded than the fast-decaying Sunday school. The rapid current of modern life will carry people into irreligion and religious neglect or even hatred of religion, unless we show them in our educational system that religion belongs to life, has real value and a genuine lesson even for this rapidly moving age.

It is time that thinking men, the plain home-loving men of America, take stock of the sums which we are spending on the manifold activities of the public schools, and devise a plan by which the truths of religion can become the possession of their sons and daughters. The little ones are raising their tiny hands upward to us: youth is caught in the whirl of modern life; they ask the meaning of it all; we must not deny them the cherished message which has come to us from on High.

THE SPOILS SYSTEM

By OLIVER McKEE, JR.

IN ITS national convention at Philadelphia last June, an end of the spoils system was promised by the Democratic party. The convention adopted a platform plank promising "the immediate extension of the merit system through the classified civil service—to all non-policy-making positions in the federal service. We shall subject to the civil service law all continuing positions which, because of the emergency, have been exempt from its operation." President Roosevelt now proposes to carry out the platform promise by extending the merit system, and bringing under the civil service system federal employees not at present covered by its rules. Legislation to accomplish these objectives seems assured of an early place on the calendar of the Seventy-fifth Congress.

In the 1936 presidential campaign, the personnel policies of the Roosevelt administration came under heavy fire. It was charged with reeestablishing, on a gigantic scale, the spoils system, so unsavory a feature of American politics of an earlier day. In his Pittsburgh speech on October 27, the Republican nominee, Governor Alfred M. Landon, vigorously assailed the Washington administration for its alleged encouragement of the spoilsmen, and throughout the campaign opposition speakers directed continuing salvos against the same target.

That these attacks had a broader justification than the mere partizan bias of the "outs" will be generally conceded by those who have watched at first hand the expansion of the federal government during the past three and a half years. According to figures assembled by Governor Landon—and there seems no reason to challenge their authenticity—the so-called patronage list trebled in size during this period, reaching a total of 325,000 last June, as compared with approximately 100,000 when Mr. Roosevelt entered the White House in March, 1933. Under the expansion of the patronage list, the proportion of executive employees covered by the civil service dropped from above 80 percent in 1933, to about 60 percent in June, 1936.

There were two principal reasons for this vast increase in the non-civil service roster. Out of office since 1920, the Democratic party regained control of the national administration at a time when the country was perilously close to economic disintegration. A change in party rule invariably brings an army of office seekers to Washington, but in 1933, the normal army was reinforced by thousands who wanted a federal job to tide them through the depression. No party coming into power in our day ever faced a greater demand for jobs. So Democratic leaders were in no mood to insist on civil service rules in staffing the new agencies. A second reason was the fact that speed was of the essence of the New Deal's recovery measures. It was imperative that the new agencies be staffed quickly. In creating most of the New Deal units, Congress specifically exempted them from civil service regulations. In their defense, administration leaders have argued, and with some justification, that the Civil Service Commission, because of the length of time required to prepare and mark examinations, could not have produced qualified personnel in large numbers quickly enough to meet the needs of the emergency agencies. As a result of the statutory exemptions, the heads of most of the new governmental agencies have had a fairly free hand in selecting their personnel. In many instances, they brought into the government service men and women of outstanding professional and technical qualifications. In many others, appointments went to those who produced the proper political authentication. This does not mean that political appointees conspicuously unqualified for public office, have entered the federal service in any large numbers. It does mean, however, that the waiving of civil service

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regulations has enabled senators, congressmen, national committeemen and other leaders of the party in power to place thousands of their friends on the federal payroll. These are the appointments which have laid the administration open to charges that it has undermined the merit system and turned back the clock of civil service reform.

Though President Roosevelt, on several occasions, has placed himself on record as favoring the merit system and extension of the civil service, during the first term his attitude toward the spoilsmen was rather one of tolerance than militant opposition. When New Deal measures were before Congress in 1933 and 1934, his main interest was to place the recovery legislation on the statute books. In the face of the determination of the Democratic Congress to exempt New Deal agencies from civil service rules, Mr. Roosevelt, as a political realist, may well have felt that a clash with party leaders on this issue might put into jeopardy some of the important items on his legislative program. More recently, he has done several things that have mightily heartened friends of the civil service. In July, he issued an executive order directing that all postmasterships below the first class be filled by civil service examination, except those filled by the reappointment of the incumbent, where a non-competitive examination was permitted. Later in the summer, in a letter to John H. Fahey, chairman of the Home Loan Bank Board, the President pointed out that the emergency which necessitated the quick organization of the Home Owners Loan Corporation had passed, and that the time had come to apply the merit system and civil service rules to all its personnel. This was one of several "emergency" organizations that earlier had been sharply criticized for alleged exploitation by political spoilsmen. Significant, too, as revealing the trend away from the spoils system, was the recent executive order under which a number of junior administrative posts in the Civilian Conservation Corps will go, after civil service examinations, to CCC enrollees. Of the 25,000 supervisory jobs in the Civilian Conservation Corps, few have been filled from civil service lists. So the executive order seems the initial move toward bringing CCC administration under the civil service.

The administration's landslide victory in November cannot be regarded as an endorsement of the spoils system. For there are many evidences that public opinion now favors civil service reform. In his current moves to extend the civil service, President Roosevelt has undoubtedly sensed the growing demand for elimination of the abuses of the patronage system. Congress this winter will determine the future of the so-called "emergency" agencies. Some will be abolished, going the way of the defunct NRA. Some may be retained as quasi-independent agencies. Others will become part of long-existing departments or bureaus. The fiction of the "emergency" no longer holds water. For practical purposes, the agencies that are to continue are as much a part of the permanent government machine as the War, Navy, or Commerce departments. Their personnel should be governed by the same general rules. Though some opposition in Congress seems likely, present indications point to the early enactment of legislation, authorizing the President to extend the merit system and civil service rules to all federal agencies after examinations to test their qualifications. Existing personnel will be covered into the civil service, and future appointees will be selected from civil service rosters.

The proposed legislation has a laudable objective, the elimination of the spoils system, and the placing of the federal service on a career basis. For the spoils system, under which job tenure hinges on party victory, now, as in the past, tends to keep out of the public employ men and women, of education and ability, who, with the proper security, would be glad to choose the government service as a permanent career. Where party defeat means wholesale dismissals, where every election day places thousands of jobs in jeopardy, the government service offers meager attractions to those seeking a permanent career.

Granted the desirability of civil service extension, there is nevertheless a danger that, in our eagerness to put an end to existing evils, we may set up too rigid, and too air-tight a federal bureaucracy. In his Pittsburgh speech, Governor Landon said, "Every position in the executive departments and agencies below the rank of Assistant Secretary should be filled either by promotion for merit, or by competitive examination." This, we submit, may fall short of the "counsel of prefection," which Mr. Landon intended it to be. The problems of government are not static, for it continues to march on to new frontiers. The executive authority plainly needs ample discretionary authority to bring into the government service those who have demonstrated, under the competitive conditions of the business world, their abilities as administrators and technicians. A rigid rule that all federal employees below the rank of assistant secretary be selected from civil service rosters would place what might prove an insuperable barrier to the employment by the government of successful business executives and technicians.

The State Department has long recognized the value of outside contributions in the evolution of its policies. Under the Rogers Act, the Foreign Service of the United States was placed on a career basis. Candidates for appointments in the lower grades must pass a stiff competitive examination, and the merit system governs promotions. Many ambassadors and ministers are career officers, elevated from the ranks. The President

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nevertheless is free to go outside the Foreign Service for heads of missions. Non-career appointees have turned in some of the most brilliant diplomatic performances of our day. An illustration in point was the work of the late Dwight Morrow, as Ambassador to Mexico, in promoting a better understanding between Mexico and the United States. Taken from the midstream of American life, ambassadors of the Morrow type bring new ideas into the diplomatic service, and a fresh point of view in the solution of diplomatic problems.

During the late campaign, the so-called "Brain Trust" was a favorite target of administration foes, both inside and outside the Democratic party. We may now concede that some of the "Brain Trust's" proposals were impractical, that there was an overemphasis on reform, and that some of the professors had too great a faith in the infallibility of their prescriptions for the economic and social ills of the country. In restrospect, however, it must also be conceded that the Brain Trust contributed some valuable ideas to contemporary government policies. Many of these ideas will remain. This group has written a notable if still controversial and explosive chapter in the annals of our times. Their coming to Washington, of course, was largely due to the fact that Mr. Roosevelt was free to go beyond the civil service in staffing New Deal agencies, and in recruiting his administrators and his advisers.

Bureaucracy encourages neither originality of thought, nor initiative in action. In a career service, "playing the game," as often as not, is the key to advancement. Obedience to orders, conformity to bureau doctrine, and orthodoxy of thought, combined with a reasonably conscientious performance of duties, are usually sufficient to bring promotion to the better-paid positions. Red tape, the tendency to make precedent a fetish, and mistrust of the new—these are some of the characteristics of a government bureaucracy governed by too rigid a personnel pattern.

When the United States entered the World War, and established a system of government insurance for soldiers and sailors, the Washington administration secured the assistance of a number of men of long practical experience in the insurance business.

This was a wise move, promoting sound actuarial principles in the administration of war risk insurance. The army and navy recognize the need and value of civilian help, for both services have as reserve officers, available for emergency duty, men of eminence in their civilian pursuits, industrialists, technicians, specialists and so on.

During the past three and a half years, the area of government activity has greatly expanded. A good illustration in point is the establishment of the Social Security Board, through which the national government will supervise the employment records of 26,000,000 American workers. In this gigantic social experiment, it is obvious that the government could profitably use the knowledge of actuarial experts of private insurance companies. A too rigid insistance that all federal employees must be selected on the basis of civil service tests might well operate as a barrier to the employment by the Social Security Board and other agencies of men fitted by experience to guide the Ship of State through seas unfamiliar to the government pilots.

Increased centralization and a larger measure of federal controls must now, in the light of the November election, be regarded as a more or less permanent development in our government. Though it may be true, in the abstract, as Thoreau insisted, that the less government the better, under the impact of present-day economic and social forces, we seem to be headed in the opposite direction. This being so, the government needs, and will continue to need, outside help in dealing with the problems of specialized government activities. Unless there are broad exceptions to the rule that all federal personnel must come from the civil service lists, it will not be as easy as it should be, for the government, in dealing with national problems, to harness the industrial and technical genius of the American people.

A proper balance is essential. If we are to have efficient government, drastic curbs must be placed on the political spoilsmen. A change of party control should not bring wholesale separations from the federal service, and the addition of a new army of political appointees to the public payroll. By the same token, the requirement as to civil service authentication should not be so rigid as to debar any appointments by the executive except his Cabinet, and a few policy-making positions. For there will be a continuing need, both in the federal and local governments, for new ideas, and the freshness of viewpoint that can only come from outside governmental bureaucracy.

Saint Francis in Winter

It is a sorry slight to leave out there
A stone Saint Francis, now when birds have gone,
With snow upon his head, and in his hands
A ball of it—though he would never throw
Snowballs at anyone, not even when
A hunter's feathered arrow or a gun
Works deadly harm to pheasant or to wren.
His Christmas sword of ice is buckled on.

Assisi's frostiest day but made his breath,
A flight of incense, rise to meet the sun.
He taught his brother pigeons Latin prayer.
Perhaps it is not vain that there he stands,
A stone made gentler than the gentle snow;
If so he yet can speak, he knows not death.

RUTH KNOWLES.

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MONEY

By BRENDAN A. FINN

WE DEPEND for our happiness and our goodness on many acquisitions, and it is a truth wtll worth heeding that of these acquisitions money is by no means the least important. There is a forbidden carefulness, but it is not forbidden to seek silver and gold and bank notes so that something may be put aside for sickness and old age. There is another reason why we should strive for a competent income. It is that we may be able to aid in the promotion of various undertakings for the good of mankind. All great and excellent enterprises are brought to success by money that has been earned and saved. There is much truth in the paradoxical assertion that the wheels which carry forward good causes do not revolve. They are wheels of silver and of copper. Holy Mother Church depends on subscriptions and contributions, and these depend mainly on the incomes of her children, and these incomes normally depend on individual industry and frugality.

We cannot all become rich, and undoubtedly it is best that we cannot. But to be cheerful and manly we must know how to earn money. Saint John the Baptist ate locusts and wild honey but there is no reason for thinking that he was in want. He merely chose the rude fare of anchorites and monks, and, if he wished, he could have had money and better food. Men can willingly endure privation so long as they can see that it is not inevitable. Hard-living was the choice of the stern and solemn seers of old, who deemed it indispensable to the attainment of a holy and sublime purity.

Nevertheless, we may consistently affirm that it is not the nature of real poverty to make faith stronger or courage grander. Why not? Because poverty is essentially a form of tyranny. It abridges liberty, it benumbs sensibility, it depresses the spirit of manhood. The well-beloved poet, Thomas Moore, was not the only one to observe how apt, in matrimonial life, love is to fly out the window when poverty enters the door. No excellent quality of the soul can thrive under oppression, and what oppression is greater than that which involves a servile, distressful struggle for money?

We admit that men once cramped and made callous by the slavery of want have emerged into happy circumstances and apparently had not been at all debased by their experiences. It is true also that, according to the maxim which tells us "necessity is the mother of invention," many a man who has accumulated great wealth attributes his success to certain practical habits and devices which he owed to his stinted circumstances. But in spite of these, it can be maintained that absolute poverty tends naturally to unman and, indeed, to imbrute those who continually feel its galling yoke.

It is a tyranny which, if not mitigated in time, either crushes out life or turns energy of character into desperate hardihood. Men goaded by want will not long remain honest when it is clear to them that, by a series of deceptions and frauds not likely to be detected, they can get money to alleviate their condition. It may be well to recall here the comment of a certain poor Dutchman on the familiar adage about honesty. He said in substance: "I suppose that honesty is the best policy, but it certainly keeps a poor man miserably poor." No doubt this poor soul acted according to the spirit of his comment. Thus it is that the slavery of want degrades the soul and urges it to take the easy way out rather than the honest way.

"Get money; get it honestly if you can, but if you can't get it honestly, get it anyway." That in substance is the creed which gaunt and gloomy penury readily adopts and begins to reduce to practise. Many of our rich men were once oppressed by poverty, and they early became accustomed to act on the principle which is at the bottom of this precept, and they act on it still. These men make the spirit of our economic life what it is—a false, cowardly, selfish spirit. This falseness, this cowardice, this selfishness of the spirit of our economic life may be traced to the tyranny of poverty which serves to domesticate in the heart a satanic principle of money-getting. Too soon the same necessity which pinches the body makes the conscience unsusceptible and numb. The tyranny of poverty supplies the tuition by which men are educated for deceit and crime, for prison and the electric chair. It is a fact, which Christian philanthropy seems not yet to have fully learned, that vagrant destitution does not take long to degenerate into vagabond rascality.

There goes today with sad step and sadder countenance in the greatest of American cities some poor young man without employment and almost without money, who, if you could know all his feelings—oh, if you only could know them all! Pardon my abrupt turn of expression. I cannot entertain the image now in my mind without strong emotion. It is of a kind which should suffice to soften as well as quicken the throb of the hardest heart.

Would that I could both truthfully and vividly limn the case which my own imagination so

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clearly beholds, and which I know is often realized in human experience! Some poor youth is in the great metropolis today with melancholy eyes focused on every busy man he meets or sees. He is far from his friends. Perhaps circumstances have obliged him to leave home and seek employment among strangers. And now his great problem is how to earn his living. A few dollars—perhaps only a few dimes—are all the pecuniary stock which he can call his own. He puts his hand into his pocket every now and then to make sure that he has not lost the dwindling sum. Poor fellow! he dares not let himself live well today. Every good meal he buys, every wholesome room he rents, makes his slender stock of cash still more meager.

Seeking a situation in which he may earn his living, he applies here and there but he finds not the object of his painful quest. Failure follows failure. Anxious, inexperienced, unbefriended, still hoping, still trying to help himself, envying, as he treads the solid pavement, the very poorest of the laborers around him that know they shall be paid for the sweat they are shedding, ready to count it a happy lot if he could but find even some niggardly and exacting employer under whom he would have to learn what it is to live in dread dependence on the low-bred mind.

The ways of this world may be pleasant enough to our way of thinking, but let us remember that they do not seem so to everyone. No pen has ever fully described the acute distress of those deprived of the means for paying their own way in the world. There is a distracting, depressing anxiety which printed page has never fully depicted, and it is the anxiety of him who is seeking employment and whose slender supply of money is well-nigh exhausted.

Now do you not see how great, nay, how terrible must be the ordeal which has been presented? Is it strange that many of those whose courage and virtue are doomed to be thus tried to the uttermost in poverty's slavery lose after a while the cohesive power of their self-respect and their consciousness of honesty, and become vicious and criminal? There is required of those destitute of money and without employment, to enable them to endure this crushing trial without debasement, as much of that faith and hope, which was the strength of the early martyrs, as they can muster; indeed far more faith and hope is required than most fortune-favored persons suppose. The difference of the higher and lower grades of society is best explained by money. The ragged poor, whose very touch would, perhaps, be regarded by fastidious aristocracy as defiling, might have taken rank with the (supposedly) well-bred and well-clothed had circumstances been different.

While careless Ease and proud Affluence turn coldly from the needy stranger, there is One Who follows him with eyes of love wherever he wanders; Who pities him when, broken with grief, he rests beside the noisy street; Who at night bids the great care which tortures him to be quiet, and softly detaching his spirit from his aching members, blesses him with refreshing sleep.

True it is that this dreadful ordeal does not always result in the downfall of all those who are obliged to endure it. Some of those who undergo it come at length to success and high honors. But even this consolation is weakened by the reflection that of those who do withstand the withering trial many must show throughout life how seriously it has damaged both their bodies and their souls. If the tyranny of poverty is long and continuously endured, its effect cannot but be deeply injurious to those experiencing it. This is an assertion which I believe will be found accordant not only with philosophy, but also with facts.

I will give an instance of the tragic effects of poverty which may be taken as representative of many thousands of cases that have never been and are not likely to be laid before the public. From a letter sent me by a person of superior intellect and considerable literary taste, who once suffered the oppression of want for a considerable period, but who is now ranked high in the list of our wealthy men, I make the following impressive extract:

"In regard to personal matters I have not told you much of my history and experience. The whole early period of my life up to thirty, after I left my father's home, was a struggle in every way. My little patrimony was lost after I had gone into business, partly by fire, and partly by my having extended a helping hand to a friend who proved false. I was thus brought face to face with the world. Then came the grand struggle for bread and with all my faculties of body and mind bent toward this, of course, the wings of my fancy were furled. In this struggle my health was sacrificed, and by the time I had attained to the dignity and the comforts of married life, I had little capital left, in the way of health, to enjoy it. Since then illness and cares and anxieties and sorrows and troubles have been on my track till my nervous system has become a wreck. . . . But amid all I have striven, and prayed, and watched, and endeavored to be right and to do right, although my track has, no doubt, shown sad departures from a right line."

The only comment I shall make on this bit of sorrowful history is, that I truly believe there are many private histories of a like character which, if published to the world, would make Christianity blush because she has not more of that mercy and compassion which prompted her Divine Founder to go about doing good—finding, helping, rescuing the struggling poor.

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NEWMAN RESTS

By JOSEPH B. McALLISTER

RAIN and a lazy tram, an obscure lane beside a pub—one can easily picture a more fitting background for a visit to Newman's grave. It was at Rednal, about eight miles from Birmingham, and was supposed to be reached most conveniently from Barnt Green. The opportunity, however, to make my pilgrimage came while I was in Stratford. "Go to Birmingham," said one of the citizens. "That is the best thing for you to do."

Birmingham is a matter of a few hours from Stratford-upon-Avon, and terrible in contrast with that idyllic town. Was this the Birmingham Newman knew? Did the Cathedral Church of St. Chad overlook a grimy canal and an immense coal dump in one direction, and face, in the other, iron mongers, pubs, factories, foundries and gun works? Did Newman taste iron in the air and smell scorched oil from steel drills and lathe machines? I wondered if he recoiled from the heavy odors which came from flower stalls, meat, poultry and vegetable stands? It was difficult to imagine the shy scholar who had lived so long with the green of Oxford "quads" beneath his eyes being fond of the city I was experiencing.

St. Ann's, Alcester Street, was Newman's first foundation in Birmingham. It lasted only three years and then was moved to Edgbaston, an attractive suburb, southwest of the city. Was it the rain that blinded me to its reputed beauty, or did my eyes retain too vivid an after-image of Warwickshire—really an unfair term of comparison for what I saw in the twenty-minute bus ride from the center of Birmingham, out Bristol Road to Hagley Road, and at last to the Oratory.

The Oratorian who greeted me was no longer young, though in spite of a slight stoop he was probably six feet tall. He wore a black knee-length coat and the distinctive Oratorian collar. To my questions about going to Newman's grave he replied, "No, no. No need to go to Barnt Green or to take the train. Simply get the tram at Bristol Street. In thirty minutes it will take you to Rednal. Easiest thing in the world. But you must have some lunch first."

The refectory was a very plain dark room, with small tables grouped about a large one holding the food. I could easily picture Newman in this room during those sad years from 1859 to 1864, when "meteoric stones" of sorrow and disappointment were falling about him. On many a sodden day like this he must have found consolation in listening to the Scriptures and to extracts from the life and works of Saint Philip as they were read from the pulpit. To the question whether the Cardinal had been hard to live with, Father S——— gave an emphatic denial. "During the last years of his life he was very feeble, and had to be helped about. But he was not difficult. Father B———, though, can tell you more, since he knew the Cardinal better than I did. He will also show you his rooms."

Father B——— was an old man. "I should have been dead years ago," he said with a laugh, "but against all expectations I recovered from a bad fall down the library steps." He looked up over gold-rimmed spectacles, which he wore on the tip of his nose, with a great twinkling in his small watery blue eyes. His cheeks were of fine texture with a generous share of English color. Almost at once he said, "I'm as deaf as a door-post—" which was the sad truth.

In his study-bedroom, Father B——— pointed to a picture of Newman over the fireplace. "That's his best likeness. Only the mouth is too weak. He had firm lips. Now we go to the Cardinal's room. You know," he said with his arm on my shoulder, "when the Cardinal died we didn't need the room, and changed not a thing in it. Then his friends began to come to see it. Finally we decided to let it stay just exactly as he left it. So it remains unchanged, absolutely unchanged." A turn to the right, we passed a door on the left, and stood before Newman's room.

Father B——— turned the key easily in the lock. The door swung in. We entered a faded room. There were no electric lights, and the rainy afternoon contributed only its own drabness. On the right was a mantelpiece, and between it and the far wall were shelves of books. On my left, stretching away from the door, were cupboards. This wall, however, went only part of the room's length, and ended with a partition which screened off that corner of the room. The side of the room opposite us had a window and more book-shelves. Near the window and not far from the mantelpiece were a table, Newman's writing desk and a bookstand with candle brackets. On this, by candle light, Newman read his breviary, which I later saw in the library. Father B——— asked me to sit down in the little arm-chair before the desk. "Now you are sitting where he wrote so many of his sermons and books." A number of pens lay on the desk, a letter opener, ink wells. Within easy reach were four or five shelves of reference books—as Newman had left them. "A few years before he died his sight began to fail. Up to then he had read

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his breviary by candle-light. Gladstone sent him that brass lamp. But it didn't help. He said his rosary instead. Even that he had to give up, when his fingers lost their sensitiveness. All those books were Newman's. But they're only a fraction of the library he brought from Oxford. The rest are upstairs—especially his collection of the 'Fathers.' His books form most of our library."

Father B——— began to open the cupboards. They contained manuscripts of Newman's works, all tucked away in numbered compartments. The priest took one out. "This is the 'Second Spring.' Most interesting. You know the Cardinal preached it at Oscott at the opening Synod of the restored hierarchy. He drove the seven miles in a hack. Everybody was suspicious of him. The audience was entirely made up of clergy—clergy, you understand. Well, they were wondering what he would say. They were all clergy, mind you. The Cardinal always read his sermons on important occasions. Ne never used a gesture. He just read, keeping his head down. And before he had finished, his audience was in tears. What do you think of that! Macaulay knew this sermon by heart. He thought it perfect." A great bundle of paper covered with fine writing was the "Apologia Pro Vita Sua."

We went behind the screen that cut off the corner of the room. "Before he was made Cardinal, Newman worked and slept in this room. When he had the right of saying Mass anywhere, we screened off this part as a chapel, and then he slept in the room next to this, which we passed in the hall. There are his vestments." They were not faded like the books, because they are brought into the light only when visitors come or priests use them at Newman's altar. On the walls about the altar hung pictures of the Cardinal's friends, put there by himself. He liked to have those he loved about him when he said Mass. His last Mass was Christmas, 1889. Thereafter his feebleness and failing eyesight made him afraid to risk it. Yet, hoping that in the spring he might be in condition to offer the Sacrifice once again, he memorized two Masses and daily repeated the ceremonies. Three days before he died he went through the actions of the Mass—still determined that, should the opportunity come, he would be ready.

Father B——— uncovered a kneeling-desk and a chair. The gold decorations had dulled, but the red plush was still lustrous. "They were very smart, years ago. We gave them to him when he came back from Rome a Cardinal. They were very smart then." Possibly the old priest's tone had grown more somber; but it quickly passed. "There, now. That's interesting. That's Newman's surplice, in which he preached his sermons at Oxford. And this is his confessional stole. He gave it to me, and I used it for years. But lately I began to think it better to hang it up here. It might get lost."

From another compartment Father B——— took out a fresh-looking copy of *Macmillan's Magazine,* dated January, 1864. He fumbled through it. "There now!" It was Kingsley's accusation against Newman as a defender of lying and insincerity. "It came in the mail one morning."

"Do you know who sent it?" I shouted.

"Yes, of course. Canon Walker, a friend of the Cardinal."

We were on our way out of the room, and were passing the fireplace when Father B——— stopped. "There's something interesting." It looked like an ordinary Italian holy card of the Immaculate Conception. "You see that name?" The small thick letters were very plain, Leo XIII. "A lady from Birmingham was having an audience with the Pope. He took that card out of his breviary, wrote on it, and asked the lady to give it to Dr. Newman. That was the first sign we had that the Pope knew about Newman." A picture of Bishop Ullathorne hung on the wall, also one of Father Dominic, the Passionist who received Newman into the Church. From behind the door Father B——— took up another picture. "There is how Newman looked whenever you came into his room." He was sitting at his desk, bent over, entirely absorbed in his work, long straggly white hair escaping from under his skull-cap.

As we were leaving the room Father B——— said abruptly, "Newman dedicated his 'Grammar of Assent' to my father. He always considered it the greatest compliment he had ever received."

The room where Newman died is greatly changed. "You would not recognize it," said Father B———. August 9, 1890, the Cardinal entered this room, erect to the full height of his best days in the 'fifties. The lines of old age were gone from his face. His voice was firm. His step elastic beyond recognition. The next day he received the last rites, and asked for a handkerchief that he had kept for over thirty years. An admirer with nothing else to give had given it to him long before he was made Cardinal, when he himself was poor and neglected. The handkerchief was brought, and he died the following day, August 11, in the evening, at a quarter to nine.

Only when we were going up the stairs to the library did Father B——— break the silence, to indicate the testimonials Newman had received when he was created Cardinal. The priest paused at one of the glass cases. "There now, what do you think of that?" To read the manuscript was almost impossible—so many words were crossed out, lines rewritten, and verses inserted. It was the "Dream of Gerontius" before Newman was

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able to pen the clear copy that lay there beside the rough draft. In the same case were his breviary, with its worse than newspaper print, his tarnished chalice, his faded biretta, his zucchetto and other things that had belonged to him. But nothing was more significant than a detail of his Mass book. He had copied out some of the Mass prayers and pasted them in a more convenient place. Then, feeling they were not properly authorized, he never used them.

From books and things which preserved a living memory of Newman, I passed into his memorial —a church done in Italian Renaissance by Doran Webb—and stood before the epitaph of his own composing:

JOANNES HENRICUS NEWMAN
EX UMBRIS ET IMAGINIBUS
IN VERITATEM
DIE XI AUG. A.S. 1890
REQUIESCAT IN PACE.

He wrote it when he was past seventy-five, with still some fourteen years of life before him. "From the shadowy and imageful into a knowledge of the Truth." That was his expectation of death—at once a release and a completion. And, since it was written about a year after the death of Ambrose St. John, Newman must have penned it in the loneliness of separation from his closest friend. No longer came his gay letters from Rednal to Father Ambrose about the clematis and the fuchsias, about his cow and dog; rather the aged Cardinal went there to visit his friend's grave, and plan that his own name should complete its inscription.

At Rednal I tried in vain to find the path beside the "Hare and Hound." Questions at the pub produced only puzzled looks, until an Irish maid said she could show the way. A ten-minute walk over the drenched sod brought us to the Oratorians' country house, set lengthwise against a hill, and facing due east. At the north end was the tiny graveyard. I looked around hastily, expecting that a conspicuous monument would mark Newman's grave. There was none. Every grave looked exactly the same—a grassy mound and a Celtic cross. On close scrutiny I found the grave with the double inscription:

AMBROSE ST. JOHN DIED MAY 24, 1875.
JOHN HENRY CARDINAL NEWMAN
BORN FEB. 21, 1801. DIED AUG. 11, 1890.

There was scarcely light enough for a picture. But no picture could have captured the emerald green, the touching simplicity of this spot. Here I found greatness interred in a grave beneath the cross, distinguished from his fellows only in that he shared his grave with Ambrose, whom he had loved most.

COWARDS TO THE LEFT

By LE GARDE S. DOUGHTY

IF IT is up to me to define poetry, I pass. Everyone else has failed; so I need not sprinkle this paper with tears over my own ineptness. Poetry can be written and mis-written, and identified in the unit; but there is no term to identify it dictionary-ly. Tomorrow there will be no solution of it, though many a drop of ink be squandered. Definitions are either so narrow they identify mere verse, or so broad they fall upon any collection of words marshalled into suspicious formation. On the contrary, both primary and secondary elements of poetry may be pointed out with a satisfactory absoluteness, though the absoluteness is by no means mathematical. These elements are so simple it is unnecessary to spend a dozen words on them. To say that nothing can be poetry without embodying the primary elements, thought, emotion, language and meter, is no better or worse a definition than most of its predecessors. All are ink splotches upon the four sails of resistance into which various Quixotes have thrust their pens. This elusiveness of the thing, this inability to tag it, stirs up much trouble.

To the exceeding Right there is the reactionary poet who has witnessed no advance beyond traditional singleness of execution that, for all its original authenticity, has so long undergone the incapacity of copyists as to become a mere suggestion, and a very bad one. But to the exceeding Left there is the radical poet who, suffering liberality upon liberality, has come to the point of complete contradiction. And I am going to see if I can put a finger on the source of his ailment.

Poetry, embodying at least the primary elements already mentioned (subsidiary elements being form and rhyme), is the nearest approach of utterance to the unutterable experience of the imagination, that in a manner either covert or patent, invigorates the aspiration of spirit toward a state of existence that reaches above any actual experience. Now that that is out, let it shuffle on as crippled as other terms, though crippled in a different joint. But whatever may be lacking in this quasi-definition, it is hardly impeachable as far as it goes.

Holding to what have been recognized as its elements and its activity, it may be resolved that poetry is, in the end, a metaphysical philosophy served warm; metaphysical philosophy—I hasten to say—not in any ponderous sense, but in the sense of practical wisdom. Now all that may seem right heavy if put on the scales opposite a short, simple, airy lyric. But if the lyric, to use street-corner jargon, is all there, the scales will even up to an exact balance. I take such a lyric from Lord Gorell's "Unheard Melodies" (John Murray, London):

"A circle is eternity
And turquoise-blue
Is that that glows in cloudless sky.
A little thing
It is I bring,
My love, to you;
Yet, worn, it is the whole of me,
And no one is more blessed than I."

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Philosophy is not systematically inherent in that, or in any other particular poem for that matter; but when one has absorbed the poem and considered the elevating effect it has had upon him, he cannot fail to see—feel—the philosophy of it.

To what extent poetry has contributed to the amelioration of human existence is not in statistics. But that it is an ever-active agent toward the end of lifting civilization is a matter of no doubt to anyone who has actually experienced poetry, either in production or in absorption.

Types of poetry offer no point of confusion, though at a glance it may seem they do. Epic and sonnet act within one principle. Poetry—the inabsolute absolute—then, is an always active, always patriarchally militant, always contemporary force toward the attainment of a non-historical state of existence; a force whose oneness is ultimately an encompassing circle broader than all its detailed variations within.

The popular idea that science has reduced poetry to the nursery shelf has no status in logic. Science is an instrument of the mind. Poetry is a psycho-emotional activity cooperative with the trend of the spirit. "The Elegy" of Thomas Gray could be adopted as a prayer by any scientist much to his benefit and none to his detriment. In fact, the bad use of science (the innocent within itself) is a cry for science poetically administered.

Now to put a finger on the Leftists: It is the volcanic suddenness, the volcanic potency, the volcanic subversion in the processes of science that impel these apostates in their departure from real poetics. They are disconcerted to such a degree they can see nothing but hard matter-of-fact-ness. It is an act of unrealized cowardice that has produced new poetry, which, in fact if not in precept, negates the elements actually inseparable from poetry. They who try to force this weird kenogenesis in the art toward a "scientific" mode are in truth ashamed of poetry because they imagine science has conquered it. They turn cold and forget that science is an instrument of the mind, and poetry an activity concordant with the trend of the spirit. It is no problem to understand that in all human experience, from the first history to the current hour, there has been no atrophy of the human capacity for love, hate, happiness and grief. However man has changed material things about him, he is still a concentration of the same qualities; and it is these qualities that formulate his trend of spirit and make his poetry. Of course his artistic methods grow and change, but they cannot escape the principle that gives them life. The flight to new poetry (which has nothing to do with consistent up-to-date-ness) is nothing more than a disordered pose. Nearly two hundred years ago Oliver Goldsmith wrote in his "Deserted Village":

> "O Luxury, thou cursed by Heaven's decree,
> How ill exchanged are things like these for thee!
> How do thy potions, with insidious joy,
> Diffuse their pleasures only to destroy!"

It is today a living component of our whole poetry, though executed in a fashion of the past. But see these lines from Ezra Pound's "Canto XXXIV":

> "Jan. 4th, 1811:
> The idea occurred to me of a treaty of commerce.
> Told him his government would probably make our peace.
> 'How?' said the ambassador (French).
> 'By not keeping her word.'
> [*Conversation the key to history.*]
> At the opera: 'Tamelan,' and the ballet of 'Telemaque.'
> 1815, March 18th: Was expected (Bonaparte) last night at Auxerre;
> Ney to be here (Paris) tomorrow, because it is the King of Rome's birthday. . . ."

That is nothing more than the abortive babel of one who stands trembling before the fictive ogre of science.

The Secret of Thy Face

Thou shalt hide them in the secret of Thy face, from the disturbance of men (Psalm xxx, 21)

Alone, my friends gone from me in spirit,
Drabness and inertia settle down.
Before Mass in my stall after None
I sit shut within the narrow murky
Limits of my consciousness.

Dauntless down this murky street where drabness and inertia meet,
Dominic of Spain comes towards me,
"Lady to keep tryst I come to thy side,
Else had knight-errantry for the Lord High God died." . . .

Above the white woolen gown and black mantle
Of the Dominican order, uplifting as a psalm
The face of Catherine of Italy. She presses her hand into mine,
"Little soul may I communicate the wound of love
With the burning thorn of my palm." . . .

A little maid beside me
Just nine years old;
Imelda, whose ecstatic eyes
Pour love untold. . . .

And all above and about me
A humming harmony of wings
Encloses me round, and counterpoints sound
As each near angel sings,
"Oh earth-bound heart, oh heart of clay,
It honors us to stay." . . .

I go forward to the altar with my friends
To feed in the meadow where summer never ends;
I press my mouth to the fount of all grace;
Thy reflected beauty falls into my heart and on my face

O
My God.

SISTER M. PAUL.

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Seven Days' Survey

The Church.—At a solemn pontifical Mass celebrated at the Basilica of St. John Lateran, December 31, special liturgical prayers for Pope Pius XI were inserted. Cardinal Marchetti-Selvaggiani, Vicar General of the Holy Father, pontificated at this closing ceremony of the sixteenth centenary of the death of Saint Sylvester, Pope, and sixteen members of the Sacred College of Cardinals were present. The Mass was followed by the "Te Deum." * * * At the meeting of the Superior Council of the Association of St. Peter Apostle for the Native Clergy there were 85 requests for minor seminaries in Africa, India, Indo-China, America, Europe, Oceania, China and Japan. Requests for native major seminaries numbered 26 from all parts of the globe. It was estimated that 22,000,000 lire would be needed to meet these requests and only 300,000 lire was available. * * * In accordance with the wishes of the Holy Father the Association of the Holy Family was reinstituted in the Diocese of Belleville, Ill., January 10, the feast of the Holy Family. Under the direction of Bishop Althoff family groups were consecrated to the Holy Family at public ceremonies and instructions for enrolment were given throughout the diocese. * * * More than 500 librarians from various parts of the United States attended the meeting of the Chicago Library Association at Mundelein, Ill. Speakers at the closing session agreed that the parish library is a necessary feature of the Catholic parish of today. * * * On the eightieth anniversary of the founding of the Work in the Orient by Cardinal Lavigerie for missions in the Balkans and Arabia, a very solemn Byzantine Mass was offered in the Church of St. Sulpice in Paris by five Oriental bishops assisted by 10 Oriental priests. Cardinal Tisserant, Secretary of the Sacred Congregation of the Oriental Church, was present. Each bishop spoke his own liturgical language and the chants were rendered by forty Russian artists. * * * By this summer the first complete edition of the Bible in the Malagasy tongue of Madagascar, produced with the aid of the Holy Father, will be ready and a first edition of 40,000 copies will be made. * * * Patrick F. Scanlan, editor of the Brooklyn *Tablet,* was awarded the 1936 St. Bonaventure Catholic Action Medal.

The Nation.—The Seventy-fifth Congress, strongly Democratic in cast, officially opened January 5, with only neutrality legislation to prevent arms shipments to the civil war in Spain held urgent. A resolution barring these specific shipments passed both Houses the next day. It was predicted that Congress would postpone action on other problems until after the second Roosevelt inauguration, January 20. Shortly thereafter the lending power of the Reconstruction Finance Corporation and the life of the $2,000,000,000 stabilization fund will terminate. Representative Sam Rayburn of Texas was elected majority leader of the House. Some 2,500 new bills were introduced in the House of Representatives at the opening session. President Roosevelt delivered his message to Congress before a joint session, January 6. * * * As we go to press 43,800 workers are idle in General Motors plants in six states because of a sit-down strike called by the United Automobile Workers of America, affiliate of John L. Lewis's C.I.O. The General Motors Corporation refused to bargain with U.A.W. as sole representative of the workers, and the union refused to accept bargaining with local plant managers. Federal conciliation was forecast as the strike threatened to assume even more alarming proportions. * * * Major General Oscar Westover, chief of the Army Air Corps, declared, January 4, that the United States was seventh among the world's major air powers, at least numerically speaking. The navy air forces are keeping up with their schedule of 1,000 new planes in working order, and the army is receiving two new planes a day. * * * A whole series of meetings of distinguished scholars—scientists, philosophers, historians, pedagogues—were held in various parts of the nation at the turn of the year, the American Association for the Advancement of Science devoting special attention to atoms and electrons. The International Relations Council of South Bend, Ind., designated the Harvard University Tercentenary celebration as the outstanding international event of 1936.

The Wide World.—International complications ensuing from Spain's civil war were numerous. On January 1, it was reported that Germany would delay replying to a Franco-British request for cessation of intervention until "other negotiations" had been concluded. The next day, German warships ostensibly under the command of Admiral Rolf Carls, seized one Spanish freighter and ran another aground. Shots were said to have been fired during the engagement. Apparently the Germans were seeking reprisals for interference with a vessel flying the Nazi flag, but observers thought that a blockade of Bilboa was being carried out. The autonomous Basque government announced that it would fire on any ship interfering with the progress of Spanish merchantmen. An aggregation of ships was dispatched by the Basque authorities to act as convoy. Meanwhile a declaration that Great Britain and Italy were in accord concerning various Mediterranean problems, including—so it was said—the "integrity of Spain," was signed in Rome on January 2. Three days later, however, London was informed that 10,000 Italian troops had been landed at Cadiz to reinforce the armies of General Franco. The news was considered very alarming, and predictions were that a special session of the British Cabinet would determine what measures were required to ease the tension. Germany was held to be committed to an insurgent victory. Opponents of the Nazi régime, exiled from their country, were taking an active part in the Spanish war, and that sufficed to render the question of what Hitler would do important from the

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German domestic point of view. * * * Considerable fighting was reported from various parts of Spain. Madrid was subjected to further bombings, and another attack was launched against University City. Battles of some magnitude were reported from Cordoba and Malaga. The noise of fighting was silenced momentarily for the world at large by the news that Miguel de Unamuno, Spain's most famous modern philosopher, had died. * * * Preparations for the wedding of Princess Juliana to Prince Bernhard zu Schaumburg-Biesterfeld on January 7 were clouded by various Nazi diplomatic tear-gas bombs. Passports were refused temporarily to some would-be members of the bridegroom's party; and offense was taken when the Dutch government refused to fly the swastika emblem, and contented itself with displaying the traditional German flag. * * * The *Pravda* gave much space to vitriolic attacks on Karl Radek and Gregory Sokolnikov, indicating that these two might soon be tried for seditious Trotskyite activities. Derogatory remarks were also printed concerning Gregory Platakov, former Vice-Commissar for heavy industry. * * * The German Catholic hierarchy issued another Pastoral Letter, endorsing the campaign against Bolshevism but reiterating the futility of preventive measures which were hostile to the Christian faith.

* * * *

The Judges Decide. — Three judicial decisions of major social interest were handed down by the courts during the week. First came an order from Justice Philip J. McCook enjoining two New York dress manufacturers from moving their plants out of the city in order to get out from under a contract signed with the union to which their employees belonged. The firms were told that they must return the machinery to New York and rehire the workers previously engaged. Justice McCook declared that "unscrupulous employers of labor" must not be allowed to break covenants at will, to the detriment of a great city and its inhabitants. The second was a United States Supreme Court decision that Dirk de Jonge, an Oregon Communist arrested for participation in a party meeting, had not been lawfully sentenced under the Oregon law against criminal syndicalism. No verdict on the law itself was handed down, but the Court declared that "freedom of speech and of the press are fundamental rights which are safeguarded by the due process clause of the Fourteenth Amendment of the Federal Constitution." The decision made a distinction between participation in a "peaceful assembly" and meeting to form a conspiracy "against the public peace and order." Only the second could, said the justices, be made the basis for criminal procedure against individuals. The third verdict, considered by some the most important of the three, admitted the right of the federal government to prohibit transportation of goods produced by prison labor from one state into another having laws directed against such goods. It was argued by administration spokesmen that this decision conferred upon Congress the right to safeguard states having high labor standards—e. g., no child labor—by prohibiting unrestricted interstate commerce of goods produced in less progressive commonwealths.

Non-Catholic Religious Activities.—At the forty-second annual convention of Pi Lamba Phi at Pittsburgh, Pa., Dr. Henry Smith Leiper, foreign secretary of the Federal Council of Churches of Christ in America, was awarded the Jewish fraternity's Tolerance Medal and Dr. Leiper said, "Democracy cannot endure without the faith in God which is the greatest possession of Jew and Christian, and which ought to bind the two together despite all differences. Others must be left free to differ; but if atheists come to be in the majority you will find an end put to freedom, liberty of conscience, and respect for personality as superior to all material things." * * * The Council for Social Action of the Congregational and Christian Churches of America protested, January 4, at the impending cut in work relief appropriations. The Council considers the direct relief appropriations of $24 a month per family as woefully inadequate, and concludes, "To economize at the cost of human suffering is intolerable especially at a time when industrial profits are soaring." It suggests that higher income taxes are a better means of balancing the budget and "if further economies are necessary, let them come from the projected billion dollar war expenditure—not from relief." * * * *World Dominion* for January, 1937, says, "It is reported that 14,000 churches were closed in Russia during 1935." In that year the number of priests in Russia was estimated at 1,200. It was reported at the tenth anniversary celebration of the "League of the Militant Godless" last year that 50 percent of Russian youth was still Christian, half the total population was atheist, 34 percent of the collective farmers and a much larger proportion of individual farmers persist in religious practises. Churches were still maintained in 40,000 communities. * * * Charles V. Vickrey, president of the Golden Rule Foundation, reports that income tax returns for 1935 showed only 2.083 percent deducted for tax-exempt contributions.

A Commendable Anti-Quack Proposal.—According to Professor Percival M. Symonds, of Columbia, the next New York Legislature will be requested to establish a board empowered to examine and license psychologists. The measure will attack a number of poseurs who are milking the public as badly as did the traveling medicine men of yore. "Many of these persons," said Professor Symonds, "are of mediocre ability and with little or no reputable training in psychology, who call themselves psychologists and who prey upon unsuspecting persons by chicanery and quackery, making interpretations and diagnoses of mental conditions on questionable or insufficient evidence, and offering advice on the basis of this evidence or no evidence at all." Those sponsoring the proposed legislation hope that the name "certified psychologist" will come to mean a person able to boast of a certain amount of training in the subject. In such a case, the bright lecturers who mulct stenographers out of a week's salary with nonsense about developing their personalities and solving their complexes might find the going tough. Yet, according to some commentators on Professor Symonds's proposal, it must not be thought that state regulation of psychologists will attain results comparable to

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those which have followed the erection of medical boards. The word "psychology" has too large a number of meanings, and the content of the "science" itself is still quite indefinite. A measure of agreement has been reached about biological and physiological data. But in so far as the "person" is concerned, schools are diverse and contradictory. This measure might well accomplish a good deal for the public health and pocketbook.

Mr. Mellon's Gift to the Nation.—Washington bids fair to become a city of art and culture. It already has three universities, the biggest library in the country, the Folger Shakespeare Memorial, the Corcoran galleries, the Henry Adams statue, a Gutenberg Bible and a good deal of fine architecture. (There are those who, addicted to persiflage, say that it also has one author and occasionally a reader of Shakespeare, but they do not count.) The greatest treasure of all would be the art collection with which Mr. Andrew W. Mellon hopes to endow the nation, provided Congress assents. In his offer Mr. Mellon included his $19,000,000 array of famous paintings, a building costing millions and incidentally designed by that fine architect, Mr. John Russell Pope, and a handsome endowment. Any Congress which refused to pass, sight unseen, a bill authorizing acceptance being unthinkable, one may assume that "The National Gallery of Art" is just as good as agreed upon. Mr. Mellon owns some of the greatest paintings in art history. There are, just to mention a few: Raphael's "Madonna of the House of Alba," surpassed only by the Dresden Madonna; Botticelli's "Adoration of the Magi," worth going miles to see; Jan Van Eyck's "Annunciation," with its marvelous Archangel; Holbein's "Portrait of Edward VI as a Boy," perhaps the finest of this painter's portraits; Jan Vermeer's "The Lace Maker"; and Reynolds's "Lady of Compton." As will be recalled, the nucleus of this remarkable array of masterpieces came from the Hermitage Gallery in Russia. "In making this collection," said Mr. Mellon in his letter to the President, "I have placed emphasis on quality rather than quantity; and the terms under which the gift would be made are intended solely for the purpose of safeguarding the collection and insuring efficient management, so that the highest standard of quality will always be maintained in the art to be displayed in the gallery." Mr. Roosevelt's answers were enthusiastic.

Two Goodly Priests.—Suddenly and quite unexpectedly, the Right Reverend William J. Flynn, director general of the Marquette League, passed to his reward. During ten years he had labored to assure support of the many missions and schools which serve Catholic Indians in the United States and Alaska. This meant much more than sitting at a desk and gathering funds. Monsignor Flynn visited nearly all the missions, and was able to discourse concerning them with as great a detailed knowledge as was his enthusiasm for the cause. In 1935, he was created a Prothonotary Apostolic by Pope Pius. His annual appeals will be remembered by all readers of THE COMMONWEAL. He was also deeply interested in the progress of Mount St. Mary's College, his alma mater. Monsignor Flynn was born in Rochester, New York, during 1888; and he was laid to rest in that city. * * * News from abroad includes a report of the death of Father Peter Lippert, S. J., stricken with pneumonia while on a journey to Switzerland. He was one of the most illustrious and beloved of the Jesuits who, after the resumption of the Society's work in Germany, were gathered to form the staff of *Stimmen der Zeit*. No radio preacher has made so marked an appeal. Every Sunday during appropriate periods of the year, he spoke with great simplicity and feeling about elemental religious matters. The discourse had a fatherly warmth characterized by complete absence of histrionics. Several volumes of these sermons were published. In addition he was famed as a retreat master and as a writer on aspects of the philosophy of religion. One book, "Job the Man Speaks with God," was translated into English recently (Longsman, Green and Company. $2.50). Another, more philosophical treatise, "Das Wesen des Katholizismus," had appeared in English dress previously. Just before his death he wrote for *Stimmen der Zeit* a remarkable exposition of the rôle of the weak in human society.

Alice under Fire.—Dr. Paul Schilder, New York University psychiatrist, created another professorial furore by heaping words of abuse on "Alice in Wonderland." He indicted the classic on several charges, the most important of which seemed to be a lack of reverence toward space and time, cruelty, and schizophrenia. Here are some bits of evidence to support the second accusation: "The Queen of Hearts wants to chop off everybody's head. There is a serious discussion whether one can cut off the head of the Cheshire Cat when the head appears alone. It is the fear of being cut to pieces which comes again and again into the foreground. The head of the Jabberwock is cut off, too. The Prisoner (the messenger) is threatened with death, as is the Knave of Hearts." Some people found this analysis very funny, in a manner the Professor doubtless did not intend; others were highly indignant, and mailed acrid paragraphs of comment to their favorite newspapers. The best reply came from Mrs. Clara Tree Major, founder of the Children's Theatre, who contended that 300,000 children couldn't be wrong and one professor right. She made a point especially for Carroll's ability to reckon with the sense of bewilderment that necessarily colors the youthful mind: "the strange and meaningless gyrations of the adult world on which it is so dependent." She added: "All this is reflected in such scenes as that of the tea party, the croquet game, the trial and others in which grown-ups behave in bewildering and quite unintelligible ways. The scenes in which Alice's size changes in relation to her surroundings, the lack of surprise with which she accepts the phenomena of talking animals, and the reversal of things in the looking-glass world indicate I think, not a deficiency in Carroll's mental adjustment, but a keen understanding of the child mind." The discussion brought to the fore inevitable and fundamental differences between those who don't like Alice, and those who remain crazy about her. No improvement in the sad condition of the first group was reported.

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The German Émigré Press.—The name of Professor Dietrich von Hildebrand having been placed on the last list of those deprived of German citizenship, opportunity is given to review the journals which reflect a German émigré point of view. For Professor Von Hildebrand had edited from Vienna *Der christliche Staendestaat,* a weekly magazine of COMMONWEAL format which has become more and more useful. It defends moderate social views and expounds a positive religious philosophy. *Der deutsche Weg,* edited in Holland, is a weekly newspaper which discusses fully the fortunes of the Church under the Nazi régime and affords interesting and, on the whole, lucid comment. Similar in character is *Der deutsche in Polen,* edited at Chorzow by J. C. Maier-Hultschin and others. It is particularly helpful to the student of developments in Danzig and other places along the German eastern frontier. *Deutsche Briefe,* edited by a group resident in Switzerland, issued weekly editorial sheets of comment on the situation. These are all Catholic periodicals. Oddly enough, practically nothing being issued reflects an extreme Leftist point of view. *Das neue Tagebuch,* published in Paris by Leopold Schwarzschild, is pacifistic and moderately Social Democratic. All these papers, which reflect the determination of intellectuals in exile to maintain themselves, are struggling ventures as a matter of course. Most of them broadcast urgent appeals for assistance, which ought to be heeded more widely than is the case. Incidentally we may add that new Catholic publications in Austria and elsewhere are aiding German expatriates. Among them is *Monatsschrift fuer Kultur und Politik,* a monthly periodical edited in Vienna by Johannes Messner and rapidly gaining an excellent reputation.

* * * *

Beginnings of Social Security.—As we go to press first payments on the wages and salaries of a large proportion of the nation's 26,000,000 "employees" as defined by the Social Security Act are being made. A recent statement showed that 1,000,000 employers and 8,000,000 employees have been remiss in filing their applications. Meanwhile in a Baltimore warehouse 2,400 workers with hundreds of machines were hard at work and will be geared to handle the system's vast mountains of filing, ledgers and individual cards and the millions of entries which must be made every three months. In a statement made public January 3, the American Association for Social Security charged that the present act "not only fails to achieve the aim of establishing protection against the hazards of modern industrial life, but through its unsound method of taxation may aggravate existing insecurity." To be more specific the report criticized "the financing of the system exclusively through taxes on wages and payrolls" since it "places the cost largely on the workers in their dual rôle of wage-earners and consumers." It also stated that the vast program provided no security for "the older population" and it would take most workers from twenty to thirty years to build up an annuity of $30 a month under the present scheme. It charged the government with forcing the younger workers "to pay higher contributions than would be needed for their own annuities" to pay "unearned annuities of at least $10 a month to insured persons reaching 65 in 1942." The high taxes paid by the young workers "may actually intensify the forces that periodically plunge us into depression." To remedy these and other defects the report recommended to the new Congress for immediate action that employer-employee contributions be reduced from 6 percent in 12 years to 4 percent in 20 or 40 years; that actuarial deficiencies be made up by federal subsidies provided by "progressive taxation"; a subsidy plan be substituted for the present tax-offset plan for federal-state unemployment insurance with federal subsidies playing a larger part and increasing subsidies for non-contributory pensions, for child welfare and for the blind. A lengthy analysis by Abraham Epstein in the New York *Sun,* January 4, agreed on many of these points.

The Arms Race.—With the end of the Washington Naval Agreement, December 31, the world's sevenfold armament race stepped up the pace. Great Britain immediately began to lay the keels of the King George V and the Prince of Wales, 35,000-ton dreadnoughts of the most powerful type, with a speed superior to most express liners. The materials had already been secretly assembled in defiance of no express clause of the treaty. During the past three years nearly 100 other men of war of various types have been authorized. In the United States plans for two equally powerful capital ships were completed awaiting only a presidential order for beginning construction. In France despite budgetary difficulties four new battleships are under construction together with a number of destroyers, torpedo boats and submarines. Italy is at work on two new battleships of the latest design but lack of labor, money and material has forced her to ease up on their construction for at least two years and to concentrate on less expensive ships. Along with the other powers Italy is modernizing her older vessels including four battleships. Germany, too, is hampered by her economic plight, but 49 of her 59 vessels are new and 38 more are under construction in her crowded shipyards. Her vessels are said to be the last word in technical proficiency. Japan cannot afford any new capital ships, but her territorial position and modern equipment make her navy at least a good third. On January 4, the Japanese government was forced to suspend her tariff on pig iron for two years and to permit the entry of finished steel because of heavy demands for armament and building construction. Because of Soviet secrecy little is known of the strength of the Russian fleet except that it is very strong in submarines and has large plans for a first-rank navy. France and Italy refused to sign the meager terms of the London arms limitation treaty last spring, while Germany is permitted to build up to 35 percent of British strength, but England still hopes for a general navy limitation treaty. Despite improved anti-aircraft defense, the latest planes may seriously limit the effectiveness of war vessels. January 5 the German Business Research Institute announced that armaments now accounted for 11 percent of industrial production and cost three times the 1913 arms expenditures.

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The Play and Screen

Promise

HENRY BERNSTEIN'S play, even in the English version of H. M. Harwood, is so peculiarly French that it has annoyed and baffled the average New York commentator. Yet of its kind it is excellent. It tells the story of Therese Delbar, a handsome, amorous and efficient woman married to Emile, an ineffective but devoted husband, and of their two daughters, Solange, whom her mother adores, and Katherine, whom she dislikes. Solange is engaged to Thierry Keller, a young scenic designer, but Thierry, realizing his fiancée's hardness, changes his affections to Katherine. Thereupon Therese denounces Katherine, and Thierry takes her away with him to marry her. Six months later Katherine and Thierry return to find Solange about to marry a millionaire, and Emile weaned away from his wife without he himself really knowing it. Therese, however, feels this and knows that her husband's affection has changed from her to Katherine and Thierry, and that now that Solange is going to be married she is spirtually alone. To appreciate this play one must know and sympathize with the French, perhaps one should say the Catholic, feeling for the family. With the Delbar family, even with Therese, the family is not to be taken lightly. Marriage too is a serious thing, and divorce not to be considered. Moreover, the play neither promulgates any new ideas of morality, nor stands the old ones on their heads. In the present inchoate state the intelligentsia, so called, seem to consider this out of date. But those who do not will find "Promise" an absorbing play.

The acting is little short of magnificent, that is, on the part of four of the principals. Sir Cedric Hardwicke makes his American début as Emile, and shows why he has been proclaimed by many English critics as the foremost English actor. In his restrait, his mastery of detail, his authority, his poise, his ability to express intensity of feeling through its very repression, Sir Cedric proves himself an actor of extraordinary quality, reminding one of the great Lucien Guitry. And the quiet beauty of his voice, and the clarity of his enunciation, is a lesson in how English should be spoken. Jean Forbes-Robertson's Katherine shows that she has inherited her famous father's distinction and sensitivity as well as having herself rare personal beauty. Irene Browne gives a beautifully articulated and distinguished impersonation of Therese, and Frank Lawton as Thierry is equally admirable, while Gilbert Miller's direction is as skilful as ever. These four artists make the evening one of the most memorable of the season. (At the Little Theatre.)

The Women

CLAIRE BOOTHE'S play of modern New York life contains no men, and a set of as unpleasant women as ever were gathered into one drama. That such a crowd exists is undeniable, and Miss Boothe has drawn them acidly and effectively. The story is simple, showing how the one decent woman of the crowd is forced into divorce by the scandalous tongues of her so-called friends. The conversation, the ideas, and if they can be denominated the ideals, of these women are appalling, a picture of the idle *nouveaux riches* at their very worst. Some of the lines might be omitted without hurt to the characterization, but no one seeing this play can come away from it with anything but horror for the society it depicts and infinite pity for the poor woman caught in its toils, and for her helpless little girl. In fact, the really poignant figure in the play is this daughter, exquisitely played by Charita Bauer. Margalo Gllmore gives an honest performance of her mother, and such admirable actresses as Ilka Chase, Jane Seymour, Arlene Francis, Betty Lawford and Jessie Busley give of their best, most of them as execrable characters. Robert Sinclair's direction and Jo Mielziner's settings are both all they should be. In short, a play about unpleasant people, expressed with acid wit; a play of character and detail rather than of basic drama. The spirit of Reno hangs like a masmic fog over these people, people mostly without honor, without modesty and without hope. (At the Ethel Barrymore Theatre.)

GRENVILLE VERNON.

Golgotha

PRIVATE interests unattached to the regular commercial channels of theatrical motion picture presentation have imported from France, with a surprising restraint of fanfare, the greatest achievement ever accomplished in the filming of the story of Christ. Cecil Blount DeMille's gold-and-tinsel "King of Kings" and his subsequent "Ten Commandments" were merely theatrical ornamentations in comparison; the very few other independent biblical-film ventures appearing sporadically down through two decades could not in all of their combined power wield anything even approximating that of "Golgotha," the Hebraic "place of skulls," known to Christianity as Calvary.

The delicateness of the subject as a motion picture done in the manner conceived by its sponsors, one Jules Duvivier, a French director, and an unnamed French Catholic priest, caused more than a little speculation, over its outcome, in the minds of the French motion picture industry, and equally as much scepticism among the French religious. The pair finally interested philanthropic French capital, variously estimated in excess of $500,000. It is a matter of public record on the Continent that the results brought the greatest acclaim from the sceptics. That was one year ago. There have been no hurry-to-market ambitions. Even now the print reaching these shores is being withheld from public view, for additional revisions, until along about the beginning of Lent. Then it will be taken out for "road showing" in the principal cities and, perhaps, in an occasional church.

The sad, very sad story of the pitiful Passion of Christ is told as sadly, yet simply, and thus a beautiful humanness is achieved. It is at the same time terrifying to watch the angry mobs clamoring for His crucifixion, knowing the tragic results on the cross of their savage thirst; and the angry skies thundering their disapproval when the despicable deed is done. Rare heights are attained with His arrival at Jerusalem, from Galilee, His driving of

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the lecherous money-changers from the temple, His touching silent defense of the baseless charges hurled against Him, and finally the death on the cross. His last supper is done even more beautifully, and joy reigns at His appearance before the Apostles after His Resurrection.

The performances by every single member of the necessarily large cast are superbly genuine, radiating not only sincerity of feeling in the cause, but an unusually true representation of their biblical characters.

Religiously, "Golgotha" teaches an inspiring lesson. It moves as strongly as the words of the most eloquent of the contemporary teachers in their most vivid word descriptions of Jesus Christ's Passion. The sufferings are so graphically pictured that a conscious feeling to defend Him from His prosecutors and persecutors mounts with each new threat on His life. At times the scenes are all too realistic viewed from the standpoint of a motion picture, even if not overdone actually. The blood seen pouring from His pitifully pleading face after the crowning with thorns and the flagellation by the Roman soldiers of Pontius Pilate, moves to deepest sympathy. And His slow and tortuous trip to the mount with the overburdening massive cross brings a reaction that is difficult to imagine coming from a motion picture. Nails are shown to resemble a piercing of the body. In most other cases, however, the producers avoided the actual physical tortures inflicted upon Him. Even so, the camera is always close at hand, bringing a tense sense of the realities.

Added to its fervent religious ardor, the deep interest in the story as a story—the world's greatest drama—"Golgotha" is a technical masterpiece, in architecture, costuming and production.

Beloved Enemy

THERE is a similarity in motivation to "The Plough and the Stars," but only, however, in so far as each treats with the seething dramatic background of the Irish rebellion against England. Sean O'Casey's play on "The Plough" is more direct, more factual, and, therefore, is more convincing historically, for one recognizes immediately that Mr. O'Casey's information came from a knowledge of the stark realities, gained at first hand. The "Beloved Enemy" lingers along the way to accentuate an intensely emotional romance between an Irish leader of the rebellion and a lady of the English opposition.

Done in the form of an original scenario by the screen's John Balderston, there are in "Beloved Enemy" strong entertainment values emanating from the convincing treatment, capable acting and high caliber direction, and an appropriate music score based upon genuine Irish folk music.

Brian Aherne is the audacious leader of the Irish rebels, the vortex of the guerrila warfare, until Merle Oberon arrives at Dublin as the daughter of England's emissary sent on a mission of peace. Their love develops to the stage where Aherne, under Miss Oberon's pleadings, casts the ballot which makes his country the Irish Free State. His cohorts, dedicated to the cause of absolute separation from England, decree that he is a traitor and must die. The human values are strong.

JAMES P. CUNNINGHAM.

Communications

THE VISION OF TRUTH

Holyoke, Mass.

TO the Editor: If I remember rightly, since the books have been published, no mention has been made in your columns of Przywara's "Polarity" or of Garrigou-Lagrange's "God: His Existence and His Nature." I myself could not adequately review these in a letter, but if I could but arouse some readers to seek the vision of truth contained within these works, then my own inability would have conquered itself.

Readers of the Augustine and Newman Syntheses, arranged by Przywara, have seen how intimately he has entered into the minds of these thinkers, and how clearly he sets forth their main points. And if they have read his contribution to the "Monument of St. Augustine" they must have burned—as I did—to approach the ontological foundations upon which that study is based.

"Polarity" is an exposé of the basis of religion, its theory and practise, as revealed in reflection on *analogia entis*. The first part analyzes the metaphysics of religion as it appears outside the tension-in-unity, where it has the characteristics of exaggerated exclusiveness, at the same time pointing out historical embodiments of these tendencies. They all, however, betray a common origin of identifying God and ego. The second part expounds the doctrine of *analogia entis*, shows the manner in which it reconciles and transcends metaphysical sectarianism, and in the final division we see the actual functioning in its historical Incarnation: Christ and the Church.

The advantages from mastering this study—and to be mastered it must be read and reread—are innumerable. And first of all, much has been made of the divergence between the "progressive" and the "strict" Thomists in France and Belgium. Differences in method of approach, terminology, choice of problems, yes, but all based upon a fundamental and deep-reaching unity. And that unifying principle is precisely the doctrine of *analogia entis*. Maritain, Sertillanges, Maréchal, all start from, revolve about, and return to this ground-principle.

Again, it is to Przywara's analysis of the significance of the complementary formulas of "No salvation outside the Church" and "Implicit charity in surrender" that we must look for any policy of unity of churches. On the single origin and end of being, which is fundamentally religious, and on the all-impenetrativeness of the supernatural will all future progress in comparative religion, and in world peace and cooperation, be based. (Here I might mention that for the bare minimum, and scholastic philosophy's duty thereon, it would be well to study the nineteenth chapter of Gilson's "Spirit of Medieval Philosophy." Also for a good criticism of Berdyaev's Platonico-Christian Sophiology see the third chapter, although nowhere is there explicit mention of this theory.) Our inextricable implication within deontological creation provides T. S. Gregory with the theme of his "Unfinished Universe." This list could be lengthened indefinitely and still I would not have exhausted the fruitfulness of "Polar-

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ity," for it is merely an intimation of being itself. Suffice it to say that there is no better introduction to the Munich school and to Guardini than in this small book.

However, following the natural order of the reflecting mind, it would be better if the reader began with a work which dealt *ex professo* with the existence and nature of God, and our method of arriving at such knowledge. And it is here that Garrigou-Lagrange's book is of the utmost service. About this well-known work, I need say little, and it is probably for this reason that THE COMMONWEAL has not reviewed it. Therefore I shall confine myself to noting certain advantages other than those at which the writer aimed.

Lossky, Myerson and Watkin have written much of the intuitive basis of knowledge. In your own columns Father Wilbur has mentioned inchoative mystical vestiges. And all of these writers are most certainly right in their observations and, I might add, in complete accord with Thomas Aquinas. This is one of the points emphasized in Garrigou-Lagrange, where he shows that all deductive knowledge is based on and ultimately reduced to the first principles, which themselves are intuitively apprehended. Our rational method of gaining knowledge is an imperfect mode of intellection in which we find ourselves in this life.

And here it is that the Dominican proves a necessary corrective for Père Rousselot, whose brilliantly provocative writings were cut short at the battlefront. For truly Garrigou-Lagrange but follows the principles of "the totally intussusceptive faculty" (in dealing with the natural validity of the intellectual knowledge of fallen man) and of the analogical nature of being (when treating of the intellect's natural object) to their ultimate conclusions as maturely conceived by one greatly influenced by "The Intellectualism of Saint Thomas."

However, it must not be thought either that Garrigou-Lagrange stops with a hard rationalism or that he believes that there ever existed such a monster as a purely natural man. For with Przywara, he knows that all thought clarifies only in order to lead us back into the bosom of Mystery, and that the loving grace of God has ever been operative in aiding man, His son.

Finally may I enter a plea to publishers and translators, that they will bring to those readers whose readings are confined to English those many works of Maréchal, Sertillanges, Przywara, Janssens, Stein, etc., which are now confined to their original language.

JAMES D. COLLINS.

THE FRIEND OF SAINTS

New York, N. Y.

TO the Editor: How do saints become popular? Is it the urge of propaganda or the hope of miracles? One question provokes another. Why does the popularity fade so quickly? Thomas a Kempis might answer: "The desire for novelty." Thomas Aquinas might dismiss it with: "Human nature!"

Saints who rejoiced in bonds with some religious order are more favored than seculars, while the blessed elected from the laity are out of luck with popular piety. Few pray to the Curé of Ars; fewer invoke Lawrence O'Toole or Benedict Labre.

The Jesuits have given several saints to the Church, and in America, eight martyrs. The Society cannot be credited with popularizing their holy brethren. Father Jogues is not too well known, while René Goupil and Jean Lalande are hardly heard of. The last was a rugged youngster, fine patron for youngsters, more appealing to Boy Scouts than Gonzaga, Berchmans or Kotska.

There are guilds for Catholic writers and actors. It is not easy to find a saint for actors—there are holy scribes a-plenty—actors find the narrow way a bit too narrow. Hollywood has been a riper garden for scandal than for sanctity. Is there a guild for Catholic doctors and nurses? Saint René Goupil, himself physician and surgeon, would be a splendid patron for those who minister to bodily ills.

America has only one woman saint: Rose of Lima. The day may not be distant for the canonization of "The Lily of the Mohawks." Could there be a better argument for the Catholic contention that holiness may prosper even in slums! The contrast between Lima's cloister bells and war whoops along Mohawk trails is very convincing. Important to remember: Tekakwitha was born in the village where three martyrs went to heaven; their deaths and her birth were only a few years apart, and in New York State.

Artists favor saints in copes and cowls, and for esthetic reasons. A saint in overalls fits into life, if not into frescoes. The Soviets need not have all the heroic. Not all the canonized wore helmets or miters. Thomas More wore the plug hat of his day. Tekakwitha wore beaded garb and moccasins.

The public testimonial, at the Biltmore Hotel on December 8, to Father Wynne, should be a reminder of the democracy of holiness: of his large share in the cause of the American Martyrs, and of his present effort to persuade the Pope to place an aureola on Kateri Tekakwitha. The academic world may acclaim his sixtieth anniversary as a Jesuit for the furthering of knowledge. His highest distinction rests in being the friend of saints. All honor to Father Wynne!

REV. PETER MORAN, C.S.P.

THE KING AND MRS. SIMPSON

Arlington, N. J.

TO the Editor: In the Week by Week column of December 18, I noticed the statement, "After all, even Henry VIII was rather more particular." The sentence is unsatisfying.

In what way was Henry VIII more particular? He was a loathsome bigamist and wife-murderer. His manners and language were exceedingly coarse. His preference in brides was for young women. The picture he presents in history is that of a revolting monster.

Edward VIII is unmarried and no doubt disapproves of murder. His manners and habits are far superior to those of Henry VIII. The woman he chose to marry is

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mature and experienced. His dislike for hypocrisy and tyranny are admirable. Edward VIII is so far superior to Henry VIII that it is preposterous to compare them.

The column contains another group of words, "a people which for the past century and a half have preferred decency to charm." Was the bigamist George IV decent? Was Edward VII decent? Outside of Queen Victoria just who on the English throne was decent during the last century and a half? Decency implies morality, sobriety, and the non-existence of a morganatic wife.

The English people have accepted their royal rulers for various practical reasons and not because they considered those rulers "decent." They know better than that.

H. W.

FLIPPANCY

New York, N. Y.

TO the Editor: *Life,* in its fifth issue, carries four full pages of pictures headed, "The Princes of the Church." It is gratifying to see so much interest displayed in affairs of the Church, but are the editors aware that their desire to show a sense of humor apparently made them forget that Catholics can hardly appreciate a Cardinal being called a "watchdog" of faith and morals and another one being represented as "scrutinizing candidates (*sic!*) for sainthood against humbug." Flippancy is out of place in such matters.

There are various other objectionable captions on these four pages of the worthy new magazine. For instance, those referring to Cardinals Serafini, Ascalesi and Skrbensky.

And, of course, the Congregation of the Sacraments does not deal with "the dissolution of marriages."

Life should not find it too difficult to consult with Catholics on Catholic matters.

M. A. J.

AQUIN BOOK SHOP

New York, N. Y.

TO the Editor: Some time ago THE COMMONWEAL published an account of the work of the Aquin Book Shop, which specializes in used and out-of-print books of interest to Catholics. Shortly before that THE COMMONWEAL had published a letter from Mr. Cunningham of the Catholic Book Club recommending the Aquin for out-of-print Catholic books. These notices have brought letters from all corners of the earth and the Aquin now numbers among its best customers priests in Ireland and England, missionaries and schools in China, convents in British West Indies and even far off Johannesburg, South Africa. All have come through THE COMMONWEAL. Need we say more, other than to express our thanks to its editors and to wish for THE COMMONWEAL that its subscribers be legion?

MARIE-LOUISE DAUGHERTY.

Corti's Elizabeth, Empress of Austria, reviewed in the issue of November 13, 1936, was wrongly ascribed to the Leland Stanford University Press. The book was published by the Yale University Press.

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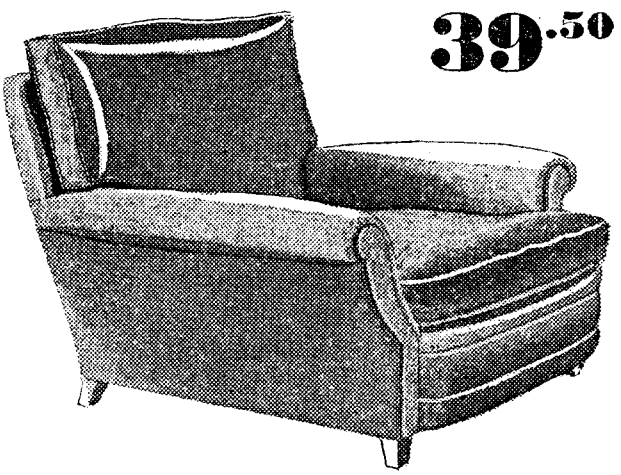

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Next Week

Next week's COMMONWEAL presents what we believe are five banner articles. Writing from Maastricht, B. H. M. Vlekke offers a full and authoritative account of the present state of CATHOLICISM IN THE NETHERLANDS. Relatively few realize that the Dutch Catholics form one of the stanchest religious groups in the world, and that their work in many fields has been singularly noteworthy. But there are problems, too, and these Professor Vlekke considers carefully. . . . Great attention has been given previous papers by Dr. Bernard Sachs, the well-known neurologist. He will comment on PUBERTY AND ADOLESCENCE, stressing the attitudes which ought to govern psychoanalyst teachers and others brought into direct contact with youth. That the psychoanalyst usually does vastly more harm than good is one of the points made by Dr. Sachs. . . . Not long ago, Mr. Skinner addressed a hypothetical letter to a college president, urging that the good teacher be restored to his position in campus life. CREATIVE SCHOLARSHIP, by Dr. Arpad Steiner, approaches the question from a somewhat different point of view. It reflects the experience of a man who is himself a teacher, but who realizes the central importance of learning. The fundamental difficulty, he thinks, is this: "You expect every teacher to be an inspiration in every hour he teaches, and a great and productive scholar when he does not." . . . Father Paul Hanley Furfey urges, in a paper entitled THE POSITIVE SOCIETY, that there is too much "negation" in contemporary social thought, in the sense that the emphasis is always upon "rooting out errors." Instead we ought to make it "our chief concern to see a society that shall be characterized by charity." . . . Commenting on a recent book, Padraic Colum makes his paper on IRELAND'S HEROIC AGE delightfully evocative of many undying legends and visions.

Books

Fool-Proof

The Lives of Talleyrand, by Crane Brinton. New York: W. W. Norton and Company. $3.00.

IN A NOTE in the bibliography at the end of this book Professor Brinton denominates Duff-Cooper's recently published volume as "the best available life of Talleyrand." Believing this, he wisely makes no attempt to do what the present British Secretary of State for War has done so brilliantly. Not that Professor Brinton's chapters on the career of Talleyrand are not interesting and admirably written, but that the real value of his book lies rather in his general political analyses, and his placing of Talleyrand, as far as he can be placed, in his full historical, social and political significance. Like Duff-Cooper, Brinton believes that on the whole Talleyrand was a salutary force, in his dislike of war and disorder, and his love for France, which did not take the form of a desire for his country's temporary glory. He does not attempt to minimize Talleyrand's personal corruption, but he denies he was a mere opportunist who always wanted to keep on top. "Talleyrand's criterion of success was never the crudely pragmatic one of survival, but the survival of things he valued—France, Europe (for Talleyrand was a good European), peace, toleration, opportunity for growth and experiment," writes Professor Brinton, who holds that while Talleyrand may have been a cynic, he was also a realist, who never attempted to bite off more than he could chew.

Brinton's *bête noir* is middle-class Protestant idealism, and its belief in the power of high-sounding phrases over facts. "Talleyrand's greatest sin in nineteenth-century eyes was his success," he writes, "a success obtained in complete disregard of principles which the nineteenth century professed to regard as essential to success." Talleyrand was too much a man of the world, too much a child of the eighteenth century, to believe in nostrums or gadgets, or even in the power of words as a cure-all for the ills of society. He knew that man is weak and at times evil, and he knew that progress is only possible through a full understanding of this fact—that is, in the practical work of politics. In his disbelief in nineteenth-century liberalism as expressed in such passages as this, "Liberalism values most highly those qualities which past experience seems to show are developed only among privileged groups—self-control, toleration of the peculiar ways of other people, willingness to experiment, an ability to compromise," Professor Brinton may be charged by some with taking his stand with the reactionaries, even with the cynics, but they are words to be pondered over, especially as their author is neither a Communist nor a Fascist. He believes rather in the cultivation of one's garden, and this, odd as it may seem, is what Talleyrand really had at heart. Professor Brinton's book is an able one, and one which true liberals ought to read with satisfaction. It is in addition written with distinction, a distinction which makes forgivable occasional reference to transitory figures.

GRENVILLE VERNON.

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A Brief for the Affirmative

Why We Went to War, by Newton D. Baker. New York: Harper and Brothers. $1.50.

THIS book is full of merits. It is brief, clear, complete; reasonable in price. Its author is a scholarly man, calm, clear-headed, practical; intimately connected with the direction of the war; judicial in retrospect.

To non-technical readers it is of value that he faces squarely and firmly one of the most sinister of all current superstitions. It is believed by an astonishing number of people that the affairs of the world are ruled secretly by some small international group of supermen, cold ruthless master-minds, who operate through all forms of government, even mutually incompatible ones; who control the press of every country, its bankers, industrialists, universities, everyone and everything, in brief, that constitutes each nation's cultural, political and economic life; to whose malign will kings, dictators, politicians, presidents, are all tools or pawns. That is a poisonous belief. It breeds distrust of government, of religion, of public opinion. It makes all effort difficult to safeguard peace, to purge civilization by orderly democratic means of those things in it which are palpably wrong. He analyzes propaganda in its true value and effect. He reminds us of how little we knew Europe before 1915—except Germany. He recalls, properly, Germany's immense achievements for civilization, now forgotten because of the war, and what happened to turn our admiration to disapproval. He traces with remarkable sanity the function of bankers in trade; their duties and rights as trustees for clients when war affects trade. He clarifies the relation of government to those interests of the citizens it represents. That chapter is specially good in a book that is all good.

Today we are in greater danger of losing our grasp of realities and a balanced sense of proportion than ever in our history. It is good to find men who can restate truths clearly and convincingly. I accept this book as authoritative. I would regret intensely its author's withdrawal from constructive public life.

His opinion expressed on page 47 with regard to Mexico, revolution, "watchful waiting" and peace, is personal, and the only one with which disagreement is conceivable.

WILLIAM FRANKLIN SANDS.

The Ladies of Fiction

Pamela's Daughters, by Robert Palfrey Utter and Gwendolyn Bridges Needham. New York: The Macmillan Company. $3.50.

READERS expecting to find in "Pamela's Daughters" an analysis of the novel since the days of Richardson will be more than a little surprised. Here is no sober chronicle but a succession of case studies in chaste and unchaste heroines before and after Pamela. "The lass with the delicate air," the heroine of exquisite sensibilities who faints on all occasions, the girl who loves unwisely, and the one prudent enough to guard her chastity for its value in the marriage market are all included, with their "sisters and their cousins and their aunts." Some of the subjects are vividly painted, many of them are presented

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with an irony that is devastating, all of them are cleverly analyzed—but to no purpose. Haphazard and formless, utterly without plan, is the choice of heroines and the novels from which they are drawn.

There are, to be sure, a few sporadic attempts to link the "Daughters" with the prevailing tastes of their age, but the rich opportunity for reconstructing the social backgrounds of these heroines has been almost completely neglected. One reason for this, of course, lies in the wide range of figures, the canvas stretching from the Middle Ages to 1935. Even more indefinite is the audience for whom the book is intended. Every literary student is familiar with the few inferences which the authors draw. If the book is meant to interest the non-academic reader, the numerous abstracts of unfamiliar novels, the many quotations, the assumption of at least a bowing acquaintance with the great and the not-so-great in the history of the novel would seem to be unwarranted. And all classes of readers will be discouraged by a style which presents huge masses of unrelated material with little regard for logical sequence, which looks before and after so frequently that freshness and originality are lost.

The writers seem to have exhausted all their ingenuity in stimulating chapter summaries. Gaps in the narrative, changes in style and tone, duplication of quotation, repetition, testify to the double authorship (as well as to lack of revision), and suggest that the indebtedness acknowledged in the preface to the work of ten groups of graduate students in the University of California is very real. Not even the academic egis, though, makes this a successful attempt to classify in so small a compass Pamela's capricious and numerous daughters.

MARY STACK.

A Real Saint

The Odyssey of Francis Xavier, by Theodore Maynard. New York: Longmans, Green and Company. $2.50.

TO THE lover of truth, biography must ever be infinitely more interesting and fascinating than other literary forms, for the simple reason that life itself is so often more fantastic than fiction, more beautiful than poetry. That Dr. Maynard must have experienced such a sentiment in writing the present volume is immediately apparent in the informing spirit in which he has developed his theme, the story of a life seasoned with the spice of social, intellectual and spiritual variation, yet leavened by an all-pervading zeal for the service of God. That spirit of the author, cloaked in the vivid imagery of a poet's prose, realizes the story so effectively that the reader is likewise spiritually as well as intellectually informed. On this journey he becomes a fellow traveler with the author and his saintly companion.

It is difficult to conceive how Dr. Maynard could have written otherwise than in this intimate vein. Himself the son of missionaries to India, he knew intimately the world of the East, the scene of Xavier's saintly career. Moreover, his background and training have eminently fitted him for the historical interpretation of the contemporary political scene, which so much affected the

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evangelization of the Orient. And his many documentary notes render his narrative invaluable to the student of *Xaveriana.*

The story itself cannot be told too often, especially when given such expert and understanding treatment as here. When the last page is reached the reader recalls with complete satisfaction the words of the author that here was "a man aflame for love of God and for souls. He did all that he could do—and much more than anybody else could have done." He realizes that Ignatius's farewell utterance to his foreign legionary as he left on his Odyssey, "Go and set all on fire," was not merely imperative; it was prophetic.

Surely, Dr. Maynard merits praise for achieving a biography of a saint which is also literature. In it he has done much to dispel the popular confusion of saccharinity with sanctity. His success in this biography lies in his faithfulness to life, which is, even in the case of saints, basically human, not angelic, or devoid of body.

OSWALD V. DEVANY.

Deidre Is Kidnaped

Level Crossing, by Phyllis Bottome. New York: Frederick A. Stokes Company. $2.00.

MOST novelists of our day seem to have their eyes on Hollywood and their minds preoccupied with the concoction of absurdly melodramatic plots. The result is a scenario-like style, highly improbable situations and some superficial characters who twitter their lives away in a world far removed from reality.

In Phyllis Bottome's recent novel the focal point of interest is the untimely kidnaping of Deidre Lane, the wife of Jim Lane, democratic heir of the Lane millions. The happening was particularly untimely in view of the fact that the young woman was within a few days of becoming a mother. Deidre, with stoic forbearance, makes the most of a deplorable occurrence and even becomes friendly with her captors, Jake and Bert and their "lady" friends, Nelly and Flossie. Of the group Nelly is the most human and, eventually, with her aid little Richard is brought safely into the world, and twenty-four hours later mother and baby escape, finding refuge at a little circus. After a respectable lapse of time Jim and his redoubtable father, Cyrus Lane, appear on the scene. "The great Lane kidnaping case" is now solved by a series of fortuitous events.

One incongruity follows the other in Miss Bottome's book. There is no definite continuity, no sustained narrative sequence. The characterizations, with the possible exceptions of Jim's mother, social leader of the New York élite, his father Cyrus, the square-jawed financier, are quite mediocre. Miss Bottome is at her best in her descrtiptions of Deidre, whose personality seems most genuine when set against her ancestral background of the Scottish glens around Lonach. "Level Crossing," while admirably suited for cinematic adaptation, does not bear the marks of very level thinking. Miss Bottome, in her kaleidoscopic story, takes entirely too much for granted.

EDWARD J. CLARKE.

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The Peace Problem

Peace and the Clergy, by a German Priest; translated by Conrad M. R. Bonacina. New York: Sheed and Ward. $1.75.

INTERNATIONAL peace is neither a safe nor a popular topic in the Third Reich. Hence the anonymity of the author, although he lives in exile. Peace, like truth, is many-sided and equally elusive. The present approach is by way of religion; for peace and unity, justice and charity are interdependent moral concepts which must lean heavily on revealed truth. Thus the peace problem is a religous one at bottom, bound up with Christ and His Church. From both these sources our understanding and guidance must be derived and it falls within the sphere of concern of every priest and theologian. Peace is the condition and result of Christ's Mystical Body as well as the specific keynote of His Vicar on earth: Pax Christi in Regno Christi. The Supreme Pontiff has made it plain that he considers the problem of "substituting the moral force of right for the material force of arms" as *the* problem of our time. Has the clergy in general shared and promoted this view or sought its solution? The prevalent spirit of nationalism with its fatalistic ideology of ultimate appeal to force needs an energetic counteraction. This book provides it by its excellent and practical material. Like all educational endeavor, however, it will be slow and arduous work; up-hill, up-stream. But it must be done.

British Authors of the Nineteenth Century; edited by Stanley J. Kunitz and Howard Haycraft. New York: H. W. Winston Company. $5.00.

A THOUSAND biographies of nineteenth-century writers makes this volume a potential substitute for part of the D.N.B. The underlying idea is excellent, and could be extended to other centuries. Unfortunately the editors, instead of striving for the greatest possible objectivity in the statement of facts, have gone in heavily for comment that is often of questionable value. Not all the desirable information is provided, and there are numerous errors of detail. In many instances the bibliographies could be vastly improved. Some of the Catholic sketches—for example, that of Lord Acton—are guilty of wrong emphasis.

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